Memorandum regarding the present relations between the Maharana and his Sardars.

The grievances of the Mewar Sardars against the Durbar were fully stated in a representation of 53 paragraphs forwarded to the Resident with a khut dated 23rd January 1899, and a memorandum on the subject was submitted to the Agent to the Governor-General by Colonel Ravenshaw with his d.-o. letter dated 2nd March 1899. No further action appears to have been taken in the matter at that time. Soon after my arrival at Udaipur in 1900, a copy of the representation submitted to Colonel Ravenshaw was sent to me by the Sardars with an English letter dated 15th July 1900, begging me to take upon myself the settlement of their differences with the Durbar, and urging me to recommend to the Maharana that the Committee of Sardars and Officials originally nominated by the late Maharana, but never actually assembled owing to his premature death, should now be reappointed with a view to a final settlement of all disputes.

2. Having only lately taken over charge of the Residency, I was obliged to defer taking any action at the time, but I have lost no opportunity since of enquiring into the exact position of affairs and of ascertaining, as far as possible, the rights of the case.

3. It will be remembered that the last serious attempt to settle the differences between the Durbar and its feudatories through the mediation of Political Officers was made in 1855—57. This attempt proved entirely abortive although a "Kaulnamah" was drawn up and actually signed both by the Maharana Sarup Singh and many of the leading Chiefs, as it

was found impossible to enforce its provisions without constant interference on the part of the Political Agent, and eventually it was cancelled.

4. Shortly after the Mutiny Maharana Sarup Singh died and was succeeded, first, by Maharana Shambhu Singh and, then, by Sajjan Singh, and in each case there was a minority administration for some years, which served to gradually allay the bitterness that had previously existed between the parties and to bring the Jagirdars, if not to a complete sense of their obligations to the Durbar, nevertheless to the knowledge that any active resistance and sustained contumacy, as was practised by Salumber and other Chiefs in the time of the Lawrences, had become an impossibility.

5. Other causes which, during the 30 years subsequent to the Mutiny, helped towards breaking down all serious and overt acts of resistance on the part of the Jagirdars, were :—

(1) the personal influence and conciliatory policy exercised by both Shambhu Singh and Sajjan Singh, after they had been invested with full powers, in their dealings with the Jagirdars ;

(2) the passing away of all the more refractory and conservative Chiefs and the succession either of minors or of young Sardars trained in a more progressive and peaceful school of thought and action.

6. Of Maharana Shambhu Singh it was said in the Annual Report for the year 1874-75 mentioning his early death, that "His Highness "had succeeded in acquiring the love and ad- "miration of all who came in contact with him "and the devoted respect of his subjects gener- "ally. His rule was beginning to produce a "very beneficial effect on the country generally. "*He had drawn towards him the Chiefs and "smoothed long-standing differences*; he was "becoming acquainted with the wants and "redressing the grievances of his people and "his demise was the cause of universal and "sincere grief to the whole population."

7 His successor, Sajjan Singh, after a short minority, went a step further and, not content with merely courting popularity, endeavoured, with some success, to deal with the difficult question of the civil and criminal jurisdiction to be exercised in future by the Chiefs In 1878 after making an extensive tour throughout his territories and visiting most of the Chiefs at their own homes, he framed a set of Rules defining their powers, known as the "Kalambandi," the terms of which are given in page 161 of the printed Annual Report for Rajputana for 1878-79 This was subscribed to by most of the leading Sardars (as per margin), including the Chief of Shahpura From the year 1878 till the time of his death in 1884 his relations with his Jagirdars apparently remained on a friendly and satisfactory footing, although it appears that, beyond appointing a Committee of Sardars and Officials, which was never actually assembled, to enquire into the grievances of the Jagirdars, this Chief took no further active steps to settle pending questions

The Raja of Banera.
" Raj Rana of Sadri.
" Rao of Bedla
" Rao of Bijolia.
" Rao of Begun
" Raj of Delwara.
" Rao of Amet.
" Rao of Kanore.
" Thakur of Bednor.
" *Rao of Parsoli*
" Rao of Korabar.
" Rao of Asind
" Thakur of Lawa.

8 It will thus be seen that, between 1861 and 1884, when the present Maharana was elevated to the gadi, the grievances of the Jagirdars and the claims of the Durbar for service, etc, though never actually enquired into or settled, had gradually passed from the acute stage of overt resistance on the one hand and appeals for our active assistance and interference on the other to a condition which promised a comparatively simple solution of the difficulty by friendly discussion and mutual concessions, and, if Sajjan Singh's health had not so completely broken down during the last few years of his short life, there is little doubt that a settlement agreeable to all concerned might have been arrived at

9 Unfortunately the accession of the present Maharana was the signal for a renewal of the strife, though still on entirely peaceful and academical lines, and, so far from any settlement having been achieved, the differences between the Durbar and the Jagirdars have, if any thing, been accentuated and again brought to a head within the last few years This condition of affairs, however, should not, as is

generally supposed, be attributed entirely, or even chiefly, to the attitude taken up by the Maharana. There is no doubt that he is not endowed with the friendly and sympathetic disposition enjoyed in so eminent a degree by his two immediate predecessors and he is inclined to treat every question which comes before him from a strictly academical and, therefore, somewhat narrow and one-sided point of view. He examines closely into every detail and having satisfied himself that his view of a case is the right one and is supported by documents and historical facts, perhaps centuries old, he then steadily resists all attempts at a compromise. On the other hand, the Jagirdars, having themselves selected the present Maharana to succeed Sajjan Singh, on the supposition that, being illiterate and having been brought up in comparative obscurity, they would easily bend him to their will, undoubtedly took advantage of the situation and began to advance claims to which they were not entitled, and to avoid their obligations. In this they were supported by many of the highest Raj officials, who remained all-powerful for a time, until it began to dawn on the Maharana that he was being deceived and cajoled into granting concessions and condoning irregularities, which if he had been loyally served at first, he would never have allowed. The result was that he became exceedingly suspicious and determined to trust no one but to ascertain for himself exactly what had been the position of affairs in the times of former Maharanas, before Mewar became a prey to the Mahrattas—the position, in fact, which Tod, by his "Kaulnamah," attempted to restore, but which, for various reasons, has never to this day been attained.

10. It comes, therefore, to this, that the Sardars, although they ask for a settlement based on ancient custom, seem to have forgotten what these customs were at a time when Mewar was prosperous and the Maharana all-powerful, and only remember the period when, owing to the weakness of the central authority, they became practically independent of all control. On the other hand, the Maharana wishes to revert to a condition of things which prevailed

~~comply with such orders as they consider they~~

up to the time of Sagram Singh II (A D 1716-1734), who is represented as a patriarchal ruler—wise, just and inflexible, (a very interesting account of this last great and really independent chief of Mewar is given in pages 349—353 of Tod's Rajasthan, Volume I), and ignores altogether the period of anarchy and weakness which lasted nearly a century, and from the effects of which, in spite of Tod's heroic efforts on their behalf, subsequent Maharanas have never quite recovered

11 As soon as the Maharana had emancipated himself from the control of his Minister Pana Lall in 1894 and had taken over the administration of the State entirely into his own hands, he found that the Jagirdars, with the connivance of some of his officials, had been presuming on the ill-health of his predecessor during the last few years of his life, and, afterwards, on his own ignorance and want of experience, and had not only become very remiss in respect to their obligations of service, but had assumed powers and certain emblems of sovereignty to which they were not entitled by their sanads He, therefore, let it be known that those Jagirdars who had not agreed to the "Kalambandi" of 1878 were not entitled to exercise judicial authority without permission of the Durbar at all, and certainly not in excess of that prescribed by the terms of the "Kalambandi,' and forbad them to carry in the State processions at the capital certain "Insignia" to which he considered, after careful enquiry, that they were not entitled

12 These measures led to abstention on various and flimsy excuses of several of the leading Jagirdars from attending at Udaipur at the Dasehra, and to the submission of the joint-representation, above noticed, to Colonel Ravenshaw and myself It is not the case that the Jagirdars do not now ever come to Udaipur, but they generally manage to arrive after the Dasehra festivities are over, or, if they come at the proper time, they generally plead illness so as to avoid joining in the processions Apart, however, from such more or less feeble and passive acts of resistance on the part of the Jagirdars, and a general reluctance to

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can disobey with impunity, there is nothing in their attitude which need cause any alarm, or which is likely to lead to any breach of the peace. In fact, they have become so enervated and feeble from many years of inaction, and their resources in men and arms, once so formidable, are now so reduced and antiquated, that they are incapable of any kind of active resistance and there is no leader amongst them under whom they could combine in opposition to any orders that the Durbar might choose to issue.

13. The time would, therefore, appear to be favorable, especially from the Durbar's point of view, for a final settlement of the whole dispute. The Maharana has by long and careful research made himself thoroughly acquainted with the rights of the whole case, and the forces at his disposal are more than sufficient to overawe the smallest show of resistance. The Jagirdars on the other hand have become so enfeebled by the fact that so many of them at the present time are either minors or hopelessly steeped in debt, that they could not for any length of time hold out against the Durbar's orders and their only resource would be to petition the Political authorities, who, in my opinion, should give both parties to understand that no interference of any kind will be exercised in a purely internal affair of this kind, provided that the public peace is not disturbed, and that the Resident is satisfied that the Durbar's claims are just and reasonable and in accordance with the ancient customs of the State, modified where necessary to suit modern conditions.

14. I am convinced, after a careful examination of the history of these disputes, that a policy of strict neutrality on our part and of leaving the Maharana to manage his Jagirdars without our interference is the only way that the question can ever be settled.

15. In the first place, the Maharana is far too cautious to take any step which would necessitate our interference in the interests of the public peace or which would give the Jagirdars any substantial grounds for complaint, by which I mean to imply grounds which he could not satisfactorily disprove from documentary evidence and undoubted historical facts.

Secondly, I am bound to confess with reluctance that the present race of Mewar Jagirdars is scarcely deserving of our sympathy and support I am on terms of friendship and even intimacy with most of them, and I have always found them extremely courteous, well-bred and pleasant to deal with But as Rajput Jagirdars, whose duty it is to be ever ready to serve the State and act as its chief mainstay and support, with very few exceptions, they are an effete and useless body Surrounded by a halo of romance and tradition they derive all the dignity and respect which they still enjoy from the reputation of their ancestors of whom they are in most cases very unworthy descendants Beyond paying a very small tribute to the Durbar, called "chhattoond," which is based on a rent-roll now long out of date, they contribute nothing towards the increasingly heavy expenditure incurred by the Durbar for the maintenance of law and order and for meeting the requirements of modern progress, though sharing in its benefits Their so-called troops are a mere rabble, are useless as police and render no real assistance to the Durbar, while they themselves, in many cases, have become so effeminate, by living a life of luxury and idleness, that they find it most irksome to attend at the capital when summoned and experience great difficulty in mounting their horses or joining in any form of manly exercise They neglect, too, the education of their sons and raise the strongest objections to sending them to the Mayo College

16 Is it to be wondered at that the Maharana, with his strong sense of duty, his active and abstemious habits and his pride of race, should be inclined to despise the pretensions of such degenerate Rajputs and to take little heed of their petty excuses and complaints?

17 I cannot pretend to give a decided opinion as to the manner in which every separate dispute should be settled, but the following analysis of the Jagirdars' grievances and the Durbar's claims will give some general idea of the present position of affairs as compared with that aimed at in Tod's "Kaulnamah" as supplemented by the second "Kaulnamah" of 1840

18. First, then, as regards the Sardars' grievances. These are contained in the list of grievances submitted first to the Durbar in 1898, and then to this office, as previously stated. They are 53 in number, but may be condensed under the following ten heads :—

I.—Interference with their criminal and civil jurisdiction and their authority over their subjects contrary to the "Kalambandi" of 1878 and ancient custom (see 1, 2, 3, 4, 5, 16, 17, 18, 20, 21, 26, 27, 30, 34, 38, 40, 45, 47, 49).

II.—Irregularity in the settlement of boundary disputes (see 9, 35, 36).

III.—The right to use "Loazima" and "Muratib" (Insignia) on State occasions, for which they may not possess sanads (see 7).

IV.—Delays and discourtesy of the Mahkama Khas, in its dealings with the Jagirdars (see 14, 32, 42, 43, 44, 50, 51).

V.—Questions of Nazarana, Talwar Bandhai, Fines, and Renewals of Pattas (see 6, 8, 10, 24, 28, 29, 39).

VI.—Miscellaneous disputes about levying taxes, lagats, irrigation, supplies to troops, shooting preserves, salt compensation, customs and trade (see 11, 12, 13, 19, 22, 31, 33, 37, 41, 46).

VII.—Interference during minorities (see 15, 48).

VIII.—Settlement of debts due to the Durbar (see 23).

IX.—Service questions (see 25, 52).

X.—Nobles not consulted in State matters (see 53).

19. Before dealing with the above ten heads of grievances seriatim it may be noticed that, in nearly every case, the Jagirdars appeal to *ancient custom* as the one important factor to be considered in the solution of the questions at issue. By this it is presumed that they wish to revert to the relations between the Durbar and its feudatories which prevailed in the

prosperous days of Mewar before the Mahratta invasion, and when the Maharana was a *powerful and independent Prince.* If this is so, they need to be reminded of one or two important facts which they appear to have forgotten For 16, Volume I instance, as Tod points out, and as the Maharana has often mentioned to me in conversation, the Jagirdars' possessions in those days, even up to the time of Sagram Singh II, were constantly being changed on succession they were never allowed to build forts or surround their towns with walls, and the heads of families lived almost continuously at the capital in attendance on their Chief, merely drawing the revenues from their Jagir lands for their maintenance They were and are still in fact "Grassias" as opposed to "Bhomias," their lands being intended for their "subsistence and theoretically resumable at will and moveable They have, no doubt, within the last two centuries become perpetual and hereditary, but, if the Jagirdars really desire to base their claims on ancient custom and the Maharana takes them at their word, they are likely to lose very much more than they can possibly gain Beside this one cardinal fact, that the Maharana is the source of such authority and dignity as they possess that from ancient times the one reason for their existence has been that they should faithfully serve and obey him, and that he possesses the right, if not always the physical power, to deal with them as he likes (except in so far as he cannot deprive them of any privileges for which they actualy possess sanads from former Chiefs) all other considerations are insignificant and of very minor importance

20 However much, therefore, we may deplore the existence of a condition of things in Mewar at the present time which gives rise to such complaints as judicial incapacity, delays in answering communications, unsatisfactory settlement of boundary disputes, irritation set up by local officials in the matter of petty taxes, interference with trade demands for supplies, and so on, we must recognize that these are questions traceable to defects of administration generally and do not particularly concern Jagirdars more than other subjects of the State.

21. Headings I, II, IV and VI above enumerated may, therefore, be classed as coming within the category of grievances which can only be entirely removed as the administration of the State is gradually improved. The only really important points connected with these four headings are:—

(*a*) The reference to the "Kalambandi."

(*b*) Alleged interference with the subjects of Jagirdars

22. The "Kalambandi" of 1878 has already been alluded to in a former paragraph of this note. It was a bold and, on the whole, successful attempt on the part of Sajjan Singh to settle once for all the frequent disputes that continually arise between the Jagirdars and Durbar officials in judicial matters and to define the jurisdiction to be exercised by the former. Certain Jagirdars were very ill-advised at the time to refuse to sign the agreement and can hardly now complain if the question is taken up *de novo*. But, although His Highness considers that the Jagirdars have acquired under this document higher powers than they are by custom entitled to or than many of them are by education and character capable of exercising, I nevertheless trust that he will loyally adhere to the arrangement arrived at by his predecessor and extend its provisions to all those who formerly held aioof but may now be willing to accept it.

23. As regards the second point, the interference complained of is generally due to appeals and complaints from villagers in Jagir territory to the Durbar against exactions on the part of Jagir officials and decisions in their courts. There is nothing illegal or contrary to custom in this, although it is quite possible that Jagirdars are often unnecessarily harassed by local Hakims and other Durbar officials, owing to the general want of control and supervision over their actions. This is undoubtedly one of the greatest defects in the administration of Mewar at the present time. Local district officials are seldom inspected and inadequately controlled by any responsible official from Head-quarters and the evil effects of the system are

not confined to Jagir villages alone. The grievance is, therefore, a legitimate one and will, I trust receive, His Highness's attention,

24 The third heading of grievances, *viz*, III, the alleged attempt on the part of the Durbar to prevent certain nobles from carrying in processions and on State occasions the full Insignia to which they consider themselves entitled, is one to which the Jagirdars appear to attach special importance and is the principal cause of their absenting themselves from Udaipur at the Dasehra festival I have ascertained that some 5 or 6 years ago, the Maharana, finding that many of the Chiefs were in the habit of carrying certain Insignia to which they were not entitled, ordered that this innovation should be discontinued and that only such Insignia should in future be used as were prescribed in their sanads For it seems that in every case when, in accordance with custom, a fief is renewed on the succession to a Jagir, the precise "Loazima," to which the chiefship is entitled, is set forth in the fresh sanad Every first class noble is entitled to carry certain Insignia and, in addition to these ordinary Insignia, certain Jagirdars have from time to time had conferred on them the right to carry extra Insignia as a special mark of favour The Durbar's contention is that, in all such cases, these extra and special Insignia are carefully set forth in their succession sanads, but that of late years, during minorities, when Jagirdars were in a position to exercise undue influence in State affairs, many extra Insignia have been usurped without proper sanction, and they now say, without being able to produce any proofs in their favour, that these extra Insignia have been in their families for generations

In face of the fact that all those "Loazima" and "Muratib" are carefully enumerated in each fresh sanad it will be difficult for the Jagirdars to substantiate their claim in this respect and, considering the great importance attached to a matter of this kind in Rajwarra, I am of opinion that His Highness is right in insisting that the abuse of this custom should be summarily checked.

25. Heading V deals with the important questions of Nazarana, Talwar Bandhai and Fines. The Jagirdars assert that—

(*a*) Undue Nazarana has been levied from some estates.

(*b*) No fines or Nazaranas were ever recovered from them in former times.

(*c*) Succession fees are now levied from those who never paid them before.

(*d*) In fresh pattas issued on succession to Jagirs certain details entered in former pattas are omitted.

(*e*) Attaching parties are sent to ascertain the present revenue of estates.

(*f*) Funeral expenses are not paid and succession fees are demanded from the heirs of Jagirdars who have died in the service of the Durbar, contrary to custom.

26. It is impossible, without examining into the case of each separate Jagirdar, to say what amount of truth there may be in any of these particular grievances. The principle underlying the questions of Talwar Bandhai fees (kaid) and Nazarana in Mewar are well understood and are explained by Tod in Chapter III of his Rajasthan. He states that "the first and "most essential mark of a feudal relation exists "in all its force and purity here: it is a per-"petually necessary mark of the source of the "grant and a solemn renewal of the pledge which "originally obtained it." In Mewar it is a virtual and *bonâ fide* surrender of the fief and renewal thereof. The amount of fine of relief in Mewar has long been settled at one year's revenue. This is known as the "kaid" and is ordinarily leviable on every Jagir estate. Some estates have, however, by the special favour of the Chief, for which they hold sanads, been exempted from this fee, but, even in their case, Nazarana is always offered and accepted In article 2 of the "Kaulnamah" of 1854 it is stated that the Chiefs of Amait, Gogunda, Kanore, Bunera *and the Kishnawats* are exempt from these fees, but in lieu of them they pay "Nazarana," which used to be left to the will of the Rana. The present Maharana apparently acknowledges that the four first have been excused by special sanads from paying succession fees,--but he

denies that all the Kishnawats, comprising 6 distinct families are so exempt. Only the head of the Kishnawats, viz, Salumber, is exempt both from Talwar Bandhai fees and chatoond on account of his specially exalted and exceptional position, and because he is supposed to serve 12 months in the year at Udaipur Except in the case of Jagirdars especially exempted by sanad I certainly think the Durbar is justified in exacting these fees, especially in consideration of the fact that they contribute so little towards the public purse

27 The question of "Nazarana' and fines is quite distinct from that of ' Talwar Bandhai ' fees The occasions on which Nazarana ' may be levied are unumerated in article 6 of the "Kaulnamah ' of 1854, and there is ample evidence to show that the fines have been imposed and constantly recovered from Jagirdars throughout Mewar history It is not understood therefore, what is meant by the assertion that no fines or Nazaranas were levied from Jagirdars in former times

28 (*d*) (*e*) and (*f*) of paragraph 25 a questions of detail which can only occasional affect individual Jagirdars and appear to depe upon the will of the Durbar and his powe enforce compliance

29 There is some justification for grievances included under heading VII Durbar would undoubtedly appear to hav right to control the administration of a during a minority both in the interests minor and for the purpose of ascer whether the tribute (chhattoond) usually the Durbar is in due proportion to the r of the estate But it is no doub that incapable and rapacious offic occasionally been sent as managers, a delay has been incurred in settling up I brought these irregularities to the no Maharana shortly after my arrival a and they have been to a great extent

30 The settlement of debts Durbar (heading VIII) is also a r requires His Highness s attention d rs have from time to time taken

the "Devasthan" and their villages have been mortgaged in satisfaction of these loans. But the accounts have been kept in such an irregular manner that there is reason to believe that, in some cases, although the debts have been liquidated, the accounts have never been made up and the villages are still retained.

31. The service question (heading IX) is one in which the claims appear to be all in favour of the Durbar and will be referred to again in considering the Maharana's claim later on [see para. 40(6)]. The Jagirdars are undoubtedly very remiss in this respect and it can be easily shewn that they are under an obligation to send their troops (jamyat) in addition to attending in person.

32. As regards heading X, it is certainly at first sight a matter for regret that His Highness does not take his Jagirdars more into his confidence and consult them in important State affairs. It was with this object that Sajjan Singh established the "Mahendraj Sabha," or Great Council of State, to which all the more influential nobles were appointed. Most of these have since either died or abstain from attending its sittings, and the work of hearing appeals, etc., is now carried on by a remnant consisting of two or three very old Sardars and officials, such as Thakur Manohar Singh of Lawa and Sahaiwala Arjan Singh, occasionally assisted by one or two younger men of the official class.

33. The reasons given by the Maharana for not consulting his Sardars are—

(*a*) that hitherto whenever they have enjoyed any influence in State affairs, they have always misused it for the benefit of their own class;

(*b*) that the few Sardars left, who have any intelligence at all, are the most disobedient and contumacious, and, until they have been brought back to a proper sense of their duty to the Durbar, it would be impossible for him to consult them or give them any share in his government.

34 There is a certain amount of reason in His Highness's contention But from my experience of the present race of Mewar Jagirdars, I am of opinion that His Highness somewhat exaggerates their power for mischief and their disloyalty, and that, if he could only treat them with more sympathy and firmness and would flatter them by giving them seats in the State Council, they would probably become his most loyal and devoted adherents and willingly obey his commands

35 Before leaving the question of the Sardars' grievances and passing on to the Durbar's claims I may state that, although the memorandum of grievances referred to in this note, was ostensibly subscribed to by all the Mewar Jagirdars three years ago, at the present time there appear to be very few who would acknowledge any responsibility for its submission. They have begun, I think, to realize that the Political authorities are very unlikely to interfere on their behalf and that the Maharana himself can no longer be imposed upon, and has the power to enforce his orders, if necessary

36 I have lately met the following Sardars, *viz*, Bansi, Kanore, Meja, Salumber, Bijolia, Bhainsrorgarh, Begun, Parsoli, Bednor, besides minors whose estates are under management, *viz*, Bedla, Delwara, Deogarh, Bhinder and Asind Of the above, Meja, Salumber, Bhainsrorgarh, Begun and Parsoli declared to me that they had no grievances whatever against the Durbar Bansi stated that he was ready to obey the Durbar and generally attended at the Dasehra, but he regretted that the last time he attended he was forbidden to ride a horse with gold ornaments (sona ka gehna) as was customary in his family Bijolia, Kanore and Bednor are the principal leaders of the opposition and, though they all express their devoted loyalty to the Maharana, abstain from joining State processions and have little hesitation in airing their grievances, which refer chiefly to—

(*a*) prohibition to carry certain "Loazima,"

(*b*) delay in settling boundary disputes,

(*c*) exaction of Talwar Bandhi fees at a higher rate than has been customary (this only affects Bednor and Bijolia),

(*d*) settlement of debts due to the Durbar (only affects Bednor).

37. It will be seen, therefore, that at the present time the faction opposed to the Durbar is in a very small minority, though I must confess that it possesses all the intelligence.

These three last-mentioned Chiefs are by far the most capable of all the Mewar Sardars, and would no doubt render useful service to the Maharana if he could overcome his prejudice about consulting them

38. The claims of the Durbar on the Jagirdars are of a more substantial and tangible character than the grievances which we have just been considering. They are based on distinct agreements between the Durbar and the Chiefs, which were negotiated by Colonel Tod, and afterwards by Captain Cobbe and Colonel Robinson; whereas it is noticeable that these "Kaulnamahs" are never once referred to by the Jagirdars. The reason for this is that the "Kaulnamahs" were originally intended as a check on the usurpation of the Jagirdars and that, though they agreed to their provisions and solemnly promised to observe them faithfully, the majority have studiously and continuously evaded them.

Now that the Durbar has for the first time since Colonel Tod's time become sufficiently powerful to coerce the Jagirdars without our active assistance and support, the Maharana has quite rightly determined to enforce the provisions of these "Kaulnamahs," and in order to shew to what extent the actions of the Jagirdars have fallen short of their solemn promises, he has drawn up statements giving the text of each of the Kaulnamahs, with his own remarks opposite each section. These have been printed and copies are herewith attached.

39. The first Kaulnamah was negotiated by Tod in 1818 and is by far the most important as containing the main principles upon which all subsequent agreements have been founded. It has never been formally abrogated and is still supposed to be in force, except in so far as any of its provisions may have been

modified by subsequent agreements, as for instance the commutation of half-service by a money payment called "chhattoond."

40 The Durbar's remarks on the various provisions of this "Kaulnamah" appear to be generally in accordance with the facts. There is little doubt that—

(1) The Sardars did not at the time restore all the Khalsa villages that they had wrongfully acquired. Colonel Tod's influence, however, did secure the restoration of most of these villages, and I consider that it would be inadvisable for His Highness to reopen this question after the lapse of so many years. He cannot in fact expect to escape entirely from the effects of the weakness and vacillation shewn by Maharana Bheem Singh and his immediate successors.

(2) "Rakhwaree" and "Bhoom" have been established in some cases since these rights were renounced by the Jagirdars.

(3) The Jagirdars have no right to Dan, Biswah (customs). The admission of the Maharana's ignorance on this subject, and the advantage taken of it when he first came to the gadi, is almost pathetic.

(4) and (5) The control of the Jagirdars over their Bhil subjects and their arrangements for protecting trade are certainly not perfect, but I must admit that they do not compare unfavourably with the Durbar's arrangements in Khalsa territory.

(6) In the matter of service the Jagirdars have always been very remiss and have certainly not acted up to their obligations. Few of them appear to recognize the fact that their obligation to be present at the Daschra is quite distinct from the performance of the 3 months' service in rotation throughout the year at the capital. They are all supposed to attend at the Daschra, but only one quarter of their number are supposed to be on duty with the [illegible] at that season. The remainder should be dismissed about 20 days after the Daschra, and those should return to the capital for [illegible]

regular service at appointed times during the year. As far as I am aware, though this fact has been repeated in every Kaulnamah, the arrangement has never been properly carried out. I do not know how far His Highness is correct in saying that some Sardars are under an obligation to perfrom more than the 3 months stipulated in the "Kaulnamah." I think perhaps that, except in the case of Salumber, who in former days was supposed to remain always at Udaipur in consideration of his being the hereditary "Banjgarra" of the State, the Maharana must be referring to the 2nd and 3rd class Sardars and not to the "Solah."

(7) No remarks.

(8) Some Sardars do occasionally oppress their ryots and complaints to the Durbar may possibly be of frequent occurrence. But many of these complaints are probably of a frivolous nature, and to avoid unnecessary friction and provocation the Durbar should be very chary of employing low-paid and probably corrupt officials in the investigation of cases within Jagir territory.

41. The second Kaulnamah, which was prepared under Captain Cobbe's direction in 1827, but was not actually ratified until 1840, is merely a repetition of the first Kaulnamah with 5 articles added.

42. The only important change introduced by this "Kaulnamah" is the payment of tribute at 2 annas 7½ pies in the rupee on the gross revenues of each estate in commutation of half the service originally demanded. In his remarks on this clause the Maharana makes the most of the statement that Maharana Bheem Singh thought proper to discharge the whole of the tribute payable to the British Government from the Khalsa revenues and that no portion of the "chhattoond" demanded from the Sardars in lieu of half-service would be appropriated to this purpose. He evidently considers that, in not demanding their share of the Government tribute from the Sardars, Bheem Singh showed great weakness and want of foresight "and he did not pay proper attention to any State

matter" I certainly consider that the Jagirdars do not at present pay their fair share towards the general expenses of the State, but I doubt if anything can be done now to remedy this condition of things except to revise the amount of "chhattoond' payable on the basis of the existing revenues whenever a favourable opportunity offers, as for instance during a minority.

43 *The "Kaulnamah" of* 1845 —Maharana Sarup Singh, finding that the Jagirdars were not duly observing the terms of former "Kaulnamahs,' induced the Chiefs, with the assistance of Colonel Robinson, to repeat their solemn promises, given on two previous occasions, in the form of a third agreement of 5 articles This agreement is merely a confirmation of former agreements with the addition of a clause about boundary disputes This "Kaulnamah" apparently remained as much a dead letter as the former ones and when Colonel Robinson left Mewar, the relations between the parties became so strained that they both appealed to the next Political Agent, Colonel St. G Lawrence, who, coming from the Punjab and being new to the Province, tried to undertake what proved to be a thankless and impossible task

44 *The Kaulnamah of* 1855 —As long as the Political Agent could conscientiously support the central authority in its legitimate demands on the Jagirdars, as was the case in the time of the first few Political Officers accredited to Mewar, his interference was both useful and efficaeious But to interfere in the hope of arbitrating between the Maharana and his Jagirdars as if they were equals, was injudicious and impracticable If Colonel Lawrence could not conscientionsly support the Maharana in his demands, experience shows that he should have told him so and then held aloof. He no doubt undertook the task with the best motives and, after carefully examining into every grievance on both sides, he drew up his famous "Kaulnamah" of 1855, but he should have seen from the first that, unless the central authority was strong enough to enforce its provisions without our constant interference, any such enquiry

ould only serve to weaken the Maharana's ıthority and embitter rather than allay the rife, and that the more provisions any such ȝreement contained, the more opportunities ıere would be for disputes in the future.

45. The last "Kaulnamah," besides repeatıg, with certain modifications as to "chhatoond," the provisions of former "Kaulnamahs," ıttempts to prescribe the procedure to be followːd in future in all such matters as—

(1) "Kaid," or succession fees;

(2) Loans granted to Jagirdars;

(3) Nazarana;

(4) Fines;

(5) Criminal and Civil Jurisdiction;

(6) Hereditary Councillorship and "Surna," or sanctuary;

(7) Adoption;

(8) Naig, or Court-fees;

(9) Possession of houses by Chiefs at the capital;

(10) Combination amongst Sardars for the purpose of coercing the Durbar;

(11) Building of forts;

(12) Petty Jagirs in lieu of service;

and it ends up with a clause ordering that all disputes in future must be brought to notice for the decision of the Political Agent and the Agent to the Governor-General.

46. It is unnecessary to discuss all the various questions raised in this document because—

1st—The whole agreement has been long ago cancelled.

2nd—Most of these questions are not now in dispute.

3rd—The few that are in dispute, such as "Talwar Bandhai" fees, fines and criminal and civil jurisdiction, have been already alluded to and can be settled in each instance as it arises, by reference to documents and agreements which are in the possession of the Darbar.

4th—Compliance with its provisions was made to depend upon the constant interference of the Political authorities, which would not now be permissible or advisable.

47 As will have been observed, the object of this note has been not to give any decided opinion as to the precise manner in which each point in dispute between the Durbar and the Sardars should be finally settled, which would be impossible without making a very careful enquiry into each case and examining a large number of documents on both sides, but to give a general idea regarding the present relations between the Maharana and his leading Thakurs, and to indicate a line of policy which would be the most likely to lead to a final settlement

48 With this object in view I have analysed the Sardars' grievances enumerated in their joint memorandum of 1898, and the Maharana s claims set forth in his remarks on the four Kaulnamahs of 1818, 1840, 1845 and 1855 and have endeavoured to show that—

(1) The Maharana's claims, though they may be to a certain extent exaggerated and impossible of attainment, are on the whole in accordance with the spirit of the settlement arrived at by Colonel Tod and with the ancient customs of the State

(2) In comparison with these claims the Sardars' grievances are either unimportant or can be easily refuted by documents and sanads in the possession of the Darbar

(3) The petty annoyances to which the Sardars are without doubt occasionally exposed, are due to the present system of Government in Mewar and are not necessarily connected with the special feudal relations that are supposed to exist between the Maharana and themselves

(4) By far the large majority of the present leading Sardars now refuse to acknowledge that they have any grievances against the Durbar at all and those that do complain have become so weakened by years of inactivity, by the enervating life that they lead, and by want of cohesion, that any sustained resistance against the Durbar s authority would be out of the question

(5) Any active interference on our part would be impolitic and injudicious, and the Maharana should be left to deal with his Thakurs in his own way

49. If he is wise, he will follow the advice [t]hat I have already given him, which is that he should assemble all his Sardars and hear exactly what each one has to say, redress any grievances that are obviously founded on fact, and then distinctly lay down the law prescribed by the first two "Kaulnamahs" and the sanads in his possession and insist on its being obeyed. If the Maharana is quite sure of his position in this question, which he says he is and which he is prepared to prove to me by documents in his possession, there is no necessity for any compromise. It is only necessary for him to act with firmness and justice, and the Sardars who have, through weakness and loss of their former influence, become weary of the struggle, are bound in the end to obey his orders or suffer the consequences.

50. The following papers are attached to this note for easy reference:—

A.—A list of Sardars' grievances submitted in 1898 and again in 1900.

B.—The text of the first three "Kaulnamahs," with the Maharana's notes and remarks.

C.—The text of the fourth "Kaulnamah, with the Maharana's notes and remark[s].

D.—A statement of the various "Insigni[a] accompanying the Maharana and Sardars respectively, as drawn up [by] the Durbar authorities.

E.—A list of the first class Sardars in order of rank, and approximate of original "Pattas," with remar[ks].

(Sd.) A. F. PINHEY, Major

Resident in [...]

APPENDIX A.

List of grievances submitted by the Sardars of Mewar against the Durbar in 1898 and again in 1900.

1 In Sambat 1935 (A D 1878) the late Maharana Sajjan Singhji, after giving assurances, concluded an agreement, amicably, with ten nobles of Mewar, defining the civil and criminal powers of the Durbar and Sardars' courts This agreement, containing 9 clauses, is still in force, and all cases were decided up till lately in accordance with its terms Nowadays, in several instances, the Durbar courts, with the view of breaking the pledge of the late Maharana, act in opposition to the terms agreed upon and take different action It is therefore requested that H H (the Maharana) will peruse the documentary proofs we have and direct the court officials to observe the terms in dealing with Sardars' cases and not to take any improper action

2 All the Sardars of this State have been and are loyal well-wishers of the Durbar from generation to generation, the account of which is well known to H H and to the Daftar, and is given in the histories of Mewar In consideration of the rights and privileges enjoyed by the Sardars, some of them did not agree to the Kalambandi made by the late Maharana in respect to the procedure to be observed in civil and criminal cases, in order to preserve their ancient rights and privileges, and presented a paper of 23 articles on Jeth Sudi 1st, Sambat 1936 (A D 1879) Upon this H H the late Maharana, after taking our representation into consideration, issued Khas Rukkas (Sign Manuals) on Asad Sudi 7th, Sambat 1936 (26th June 1879), informing us that a committee composed of Sardars of each division, or clan, will be appointed to dispose of the matter under reference, so that there may be no violation of rights possessed by the Sardars from ancient

time. Notwithstanding several representations from our side the committee has not yet been assembled. It is our request, therefore, that our ancient rights and privileges be taken into consideration and the promised committee appointed to settle the questions. The claims of the estates which have made the agreement in respect to civil and criminal jurisdiction, should also be enquired into with regard to the 23 grievances represented by us.

3. In order to preserve their ancient rights some of the Sardars did not sign the agreement of Sambat 1936, and the Durbar officials now try to make out that those Sardars are not entitled to possesss civil and criminal powers, and curtail them. This should not be done, and the rights possessed from ancient time be continued.

4. It has always been customary in Mewar for the Sardars of the 2nd class to dispose of civil and criminal cases arising in the collection of land revenue, etc., from their own ryots, but nowadays the courts of Mewar have not only oppressed them but have also taken unjust action against them personally. This procedure interferes with the management of their estates and weakens their authority in the eyes of their subjects. No faults have been committed by them to be summarily deprived of their powers. It is requested, therefore, that the jurisdiction possessed by this class of Sardars be continued, and some method introduced by which justice may be meted out to all concerned.

5. Certain nobles are exempt from the payment of court-fees and stamp duty in case of proceedings instituted by themselves, and the proof of this is contained in clause 8 of the agreement of Sambat 1936. Even in our estates certain residents are exempt from the payment of these fees. Nowadays these fees are, in opposition to the ancient custom, levied from the 2nd class Sardars, and should be put a stop to. In civil appeals half-fees are taken from all persons concerned in a case, while in criminal cases every individual has to pay separate fees. This is an innovation and should not be introduced.

6 The reply we received from the Durbar in the matter of the 23 grievances presented in 1879 is just but nowadays, in opposition to the procedure then laid down, undue Nazarana has been levied from some estates and unjustifiable documents exacted from them to establish new precedents for the future So these should be returned and ancient rights maintained

7 The Sardars of Mewar use the marks of rank and position from ancient time and from generations past Nowadays attempts are made to deprive them of much cherished marks of position, and thus insult them When the custom is in vogue from ancient time and has become a right, why does the Durbar prevent us from carrying the Insignias used by our ancestors We should not be disgraced in such a way The late Maharana Sajjan Singhji has already issued orders for maintaining our rank and position as before in Sambat 1936

8 The nobles of Mewar have never been ill-treated as at present, and no fines or Nazaranas were ever recovered from them Nowadays we are pressed to pay fines imposed on us personally by Durbar courts, and this should not be done because this is an innovation, and none of the former Maharanas from the beginning to the time of the late Maharana Sajjan Singhji have ever recovered any fines from us The late Maharana had issued orders for this question to be decided by a committee, so this order should be acted upon

9 There is a Boundary Settlement Officer in Mewar, but cases in which khalsa lands are concerned are not entrusted to the Officer but made over to Durbar courts, which try and take away as much land as is possible in khalsa to the detriment of Jagirdars Even decisions of the Boundary Settlement Officer are not carried into force, but subjected to the sanction of the Maharana which is seldom or never given

Decisions of Boundary Settlement Officers should not be subjected to the sanction of the Maharana. A date should be fixed for the settlement of cases after they have been filed in the Boundary Office Besides these we have

several grievances to urge regarding boundary cases, which will be represented to the committee, when appointed.

10. In Mewar the Sardars who are liable to pay Talwar Bandhai (succession) fees are well known, but those who have never paid it before are exempt. Nowadays the exempted Sardars are worried to pay, while the unexempted Sardars are made to pay higher amounts than before. Nothing should be done in opposition to old custom and excess amounts recovered be refunded.

11. The estates in which a railway station is situated is entitled to the tax of Bataolee (a religious tax levied on merchandize sent by rail), but nowadays this tax is levied by the Durbar on railway stations within our limits, which should be discontinued.

12. In some khalsa and sasnik villages certain Sardars are entitled to receive lagats from ancient time. The Durbar courts are now trying to deprive us of these lagats, and they should be prohibited from doing so.

13 All business connected with sasnik villages situated within our estates is carried on by us from ancient time and we have jurisdiction over them. Lately the Durbar courts have commenced interfering in them without our knowledge, so this should not be done.

14. We are entitled to receive Khas Rukkas from the Maharana on presenting him an urzi, or when a case of death is reported to him. These rukkas are now put a stop to, and should be continued. No deviation should be made in this custom.

15. During the minority of a noble, arrangements are made by the Durbar for the management of the estate for the benefit of the minor, but when an estate possesses reliable managers and officials, the Durbar should not send incompetent officials to ruin the estate.

16. Formerly the period for appeal used to run from the date a copy of the decision of the Durbar courts was given to the party concerned and residing in our estates. Nowadays the

decision is given to our vakils at Udaipur, and the period of appeal is counted from the date the decision is given to our vakil This causes great inconvenience, as the party does not receive the copy for some time It is therefore requested that the period of appeal should run from the date the party, and not our vakils, receives the copy

17 If our zamindars do not pay land revenue, or commit in any other way, we take away the land and give it to other zamindars for cultivation but the Durbar courts unnecessarily interfere in such cases, and force us to restore the land to defaulters This weakens our authority and encourages zamindars to disobey orders and not to pay land revenue at the appointed time.

18 The estates possess powers to try original civil and criminal cases, but if any of our ryots be restrained for a case of a civil or criminal nature, the Durbar court at once interferes and takes up the preliminary enquiry. This is derogatory to our postion and should not be done.

19 If Khalsa land be situated near a lake belonging to a Sardar, water is forcibly taken from it to irrigate the khalsa land, but should Jagir land be close to a khalsa lake we are not allowed to take water for our land This causes great injury to us and some mutual arrangement be made for watering the khalsa and jagir lands.

20 When a traveller passes through our estate without taking a guide, or balawa, and if he is robbed, the Durbar court at once gives a decree against us This is not just Travellers must be warned to take balawa by paying the usual fees On the other hand, if our ryots be robbed in khalsa territory, even after paying the chowkidari fees, their cases are not listened to, and no compensation given them.

21 If a resident of our estate happens to have dealings with a Khalsa subject, and if the former has a claim against the latter, the Durbar wants to take cognizance of the case, and would not allow us to try it in the first instance.

22. When troops halt at Khalśa towns and villages, the supplies required by it are collected from small Jagirdars by the Durbar hakims and officials, but when troops halt at a small village belonging to a Jagirdar no assistance is given to him from Khalsa. This ruins small Jagirdars.

23. Villages mortgaged to the Durbar banking shop are not released even after the original amount of debt with interest has been repaid. This is not just. The Durbar ought to refund all sums received in excess of the principal and interest due, and release the mortgaged village.

24 The Sardars of the first class renew their Pattas on succession from ancient time, but in fresh Pattas now given details formerly entered are omitted; while in the Pattas recently issued to second class Sardars, the scale of service, etc, due from them is entered at higher rates than before. This sort of proceedings are likely to cause a disturbance at any future time.

25. At times some of us are excused from Dasehra service on presenting a petition, but when owing to sickness we are unable to attend, we are pressed for attendance even after submission of a medical certificate. Even when we are excused from service for a year, and when we attend the second year, we are forced to do the previous year's service for which, we were excused. We are, in opposition to the ancient custom, now asked to send our jamiyat (force) to attend at Udaipur. We are always ready to send our forces in case of emergency.

26. In cases in which Khalsa and Jagir subjects are equally concerned, the latter are severely punished, while the former are let off with light punishment. Both Khalsa and Jagir subjects should receive punishment according to the gravity of their offence. No favour should be shown to Khalsa subjects, as has been done in several instances.

27. Prisoners intended for the Raj courts, when passing through our estates, are made over to us for safe custody and onward trans-

mission, but prisoners belonging to our estates, when going to the Foujdari court at Udaipur, and passing through Khalsa territory, are not taken over by Khalsa Thanadars

28 The junior branches of some of the Sardars possess jagirs in Khalsa territory, but when one of these Jagirdars dies without a son, the Durbar, with the view of obtaining pecuniary gain, selects a boy to succeed the deceased without consulting the senior branch of the family This is not proper, the procedure observed in former years in such cases should be adhered to

29 In some cases attaching parties were forcibly sent to ascertain the present revenue of estates, and this kind of proceedings are still carried on by Durbar officials, which has caused great uneasiness among Jagirdars In fact, in some jagirs revenue survey has been introduced to increase the Durbar demands

30 In Border Court cases the Durbar officials make distinction between the Khalsa and Jagir subjects, so much so that the latter are made to pay the whole amount of compensation awarded to a foreign State, while the former are saved from paying any thing

31 At several places situated within our estates, the Durbar has established shooting preserves, and grass and wood grown in them are sold, but the sale-proceeds are not refunded to the owner of the land This action on the part of the Durbar is injurious to the interests of the Sardars, who are afraid that their land will some day be included in Khalsa Moreover, wild animals such as pigs, etc., destroy our cultivation and we are not allowed to kill or drive them away.

32 In the correspondence with the Durbar courts, we are not addressed by court officials in the same style as before If we send a letter on any subject, the officials in their replies turn the letter into "darkhast' or "report.'

33 The British Government pays salt compensation on the appointed date, but the State does not pay it to us for years, and then puts us to some loss in exchanging Kaldar money into Udaipuri.

34. Cases connected with those estates which have not signed the agreement of Sambat 1936, are now being tried and disposed of by Khalsa Hakims. This is against ancient custom. Orders in such cases should issue from the Mehkme Khas

35. In cases of boundary disputes between Jagirdars and neighbouring states, all expenses connected with the settlement are recovered from Jagirdars, but in cases in which the disputed land is awarded to Jagirdars, it is retained by the Durbar in khalsa. The land should be restored to the Jaghirdar to whom it originally belonged and who defrayed the expenses

36. In cases of boundary disputes between Bhoomias and Jagirdars, the Durbar acts as plaintiff with the view of obtaining pecuniary gain, and the District Hakims as a rule decide cases in favour of Bhoomias. In this way the Jagirdars are put to loss and deprived of their land

37. Some of our estates are bordering on foreign States, such as Begum, which is surrounded by Kotah, Indore, Gwalior, etc., the merchants of these places have mutual dealings with merchants residing in our estates. If Mewar merchants buy merchardize in foreign or bordering States, no hinderance is placed in their way, but, on the other hand, if foreign merchants buy merchandize from our traders or estates, every obstacle is thrown in their way in the matter of recovering customs duty, etc., and thus the trade of our estates is being ruined.

38. As a rule, decisions of courts are enforced everywhere after decisions have been given to the parties concerned, but in Mewar the officials enforce their own decision before a case is finally settled. This is irregular and should be put a stop to.

39. It is a general rule in Mewar that when a Jagirdar dies while in the service of the Durbar, all his funeral expenses are paid by the Durbar and no succession fee is recovered from the deceased's heir, even if his estate were liable to pay the same, but nowadays no attention is paid to this rule.

40. All the estates which have signed or not signed the agreement of Sambat 1930, possess civil and criminal jurisdiction within their own estates and our courts are subordinate to the Durbar Nowadays the Durbar Court officials prohibit us from using the names of our courts and offices in official correspondence. We do not know why this order has been issued, unless to disgrace us Even under the agreement of Sambat 1936, Sardars are empowered to try civil and criminal cases in which parties concerned are residents of our estates, while in several cases we possess jurisdiction from time immemorial

41 Sardars have always been exempted from payment of customs duty on articles purchased for their personal consumption, but nowadays Danis do not pay attention, and at times exact customs duty and mappa

42 If any person through enmity presents an anonymous petition to the Durbar or District Hakims with the view to disgrace a respectable person, public enquiry is at once made simply to worry and annoy the person against whom the petition is given Anonymous petition-writers, when found out, are not punished but encouraged in Mewar by officials

43 When communications even in urgent cases, are addressed to Durbar officials, they purposely return them with evasive and frivolous replies By delay our object in addressing the communication is frustrated, and afterwards we are blamed for not giving the Durbar officials timely intimation of occurrences, etc.

44 Arrangements have been made by Government for the suppression and prevention of dacoity cases, and certain powers have been given to the Garai officials in Mewar These officials unmercifully beat persons and ill-treat them. This practice is even forbidden by Government and should not be continued in Mewar

45 Old debts in which no transactions have taken place during the last 40 or 50 years are renewed and heard by officials and old bonds for large sums are now bought for trivial amounts and the descendants of the man who

wrote the bond, are unnecessarily plagued and worried. This should not be done and civil courts should not recognize such very old cases.

46. If Khalsa merchants buy articles of merchandize from our ryots, and if they do not pay our dues, we prevent them from removing the articles; they are encouraged by Durbar officials not to pay, and we are told to file a suit in the civil court for the amount: while in the Khalsa territory dues are recovered at once before allowing the removal of articles purchased. The subjects of Khalsa and Sardars should be treated alike.

47. It has always been customary for us to get copies of papers submitted by us in the Raj courts on our making an application for them, but nowadays we are refused copies, by which our interests suffer.

48. During minority, when the revenue of estates is taken into the Durbar treasury, no interest is allowed on surplus balances, but one per cent. per mensem is taken by the Durbar, and in many other ways the estate is made to suffer. The surplus amount may be deposited with a banker on interest in future.

49. If a false complaint is made in the Mewar courts against persons residing in our estates, they are made to attend the court regularly every day, and on their acquittal they are made to pay Nazarana to the Durbar, so instead of exacting Nazarana from them they should receive compensation from the person who made the false complaint.

50. In the case of Roop Singh, a subordinate Jagirdar of Bedla, the Durbar officials issued orders direct to him in contravention of previous custom. This sort of action on the part of Durbar officials weakens the authority of the estate.

51. Replies to our communications to the Durbar are not received though several reminders are issued. It is necessary that we should get replies regularly, because in cases of Dhons, attaching parties, etc., sent by the Durbar we are put to great loss by not receiving a reply to our repeated communications.

52 All greater or lesser Sardars who are liable to render service for three months at Udaipur every year, or in lieu thereof some have agreed to render service at Durbar Thanas in the districts for the same period, are now worried and asked to render more service, so that it may form a precedent in the Durbar's favour in future The Bakshiji should be prevented from demanding extra service The lesser Sardars, who remain in attendance on the Durbar for more than three months, are exempt from the payment of tribute and succession fees, but now attempts are made to recover tribute and succession fees from them

53 When new rules or regulations are to be introduced in a State for the benefit of the public, it is necessary that all influential and experienced nobles of each clan should be consulted, and their opinions obtained If the Durbar wishes to introduce any rules for the whole of Mewar a committee composed of the Sardars from each clan, who may be acquainted with the custom and usage of the country, be appointed and with their consent the rules issued By doing this no one will have any objections to them

APPENDIX B.

I.—In the reign of Maharanaji Shri Bhim Singji, while Tod Saheb was the Political Agent, the first Kaulnamah containing ten articles was made on Tuesday, the 14th of Vaisak Vad of Samvat 1874, corresponding with the English date, the 15th of April in the Christian year 1818. It was signed, and the said Kaulnamah was got sanctioned by the Government (of India). The Sardars (Chiefs) usurped the villages belonging to the Sarkar (Khalsa), and they began to neglect rendering services, and they introduced new usages (which they had no right to do). With a view to remove them and to re-establish the old system, this Kaulnamah has been written.

Sid Sri Maharana Dheraj, Maharana Bheam Sing, to all the Nobles my brothers and kin, Rajas, Patayats, Jhalas, Chohans, Chondawauts, Powars, Sarangdeots, Suktawuts, Rahtores, Ranawuts, &c., &c.

Now since S. 1832 (A.D. 1776), during the reign of Sri Ur Singji, when the troubles commenced, laying ancient usages aside, undue usurpations of the land have been made; therefore, on this day, Bysakvadi 14th, S. 1874 (A D. 1818), the Maharana assembling all his Chiefs, lays down the path of duty in new ordinances.

In this, they (*i.e.*, the Sardars) have themselves admitted that they have introduced new usages, and they have agreed to act in accordance with this Kaulnamah. Consequently, they ought to fully act up to the conditions of this Kaulnamah.

1st.—All lands Khalsa obtained since the troubles and all lands seized by one Chief from another shall be restored.

In this, they themselves have admitted having usurped the villages belonging to the Khalsa, and they have promised that they will give back the villages which they have usurped. But some villages they have restored and some they have not; and finding suitable opportunities, they got them entered in their Pattas (documents) or they caused them to be depopulated and got the land annexed to other villages belonging to themselves. In the time of Maharana Shri Bhim Singji, the Sardars were made to write lists of the villages belonging to them respectively in a book called "Pattavahi." At the present time they possess more villages than those mentioned in the said lists. And the income also has increased. The reason thereof being that they have usurped more villages and lands.

2nd.—All new Rukhwaree, Bhoom, Lagut, shall be renounced.

In many places they have established "Bhoom," more especially in Devgad. And they have also established "Rukhwaree." Therefore, the "Rukhwaree" and "Bhoom" ought to be renounced according to this Kaulnamah.

3rd—Dan, Biswah, the right of the Government, shall be renounced from this day, such belongs to the Durbar alone.

Representing that the "Dan" right (of their fiefs) belonged to them, three Sardars got amounts fixed by me as annual allowances payable to them. At that time I did not know about this Kaulnamah, and no one informed me that the "Dan-Vishwa" belonged to the Durbar. Therefore, when I came to know of it, the payment of the annual allowance to two Sardars was stopped and to one the allowance is still paid. When, by virtue of this Kaulnamah, they have already renounced "Dan-Vishwa," how can they now lay a claim to the same? In future, the payment of this amount shall be stopped. And as to the amount which they have already received, the same should be recovered, together with interest

4th—No Chiefs shall permit thefts in their estates. They shall entertain no thieves, home or foreign, as Mogeas, Baorees, Thorees, &c., nor shall any be permitted to remain but those who may return to honest pursuits Should any of them revert to their old haunts, they shall instantly be cut off All property stolen shall be made good by him in whose estate the theft is committed.

This should be given effect to. Many of the Sardars possess villages populated by Bheels who commit robberies. But the Sardars do not produce them (when required) and they bring forward excuses of their having run away, &c Such ought not to be the case They ought to fully act up to this clause.

5th—Home or foreign merchants, all Kafilas, Beoparees, Bunjaras, who enter the country, shall be protected. They shall in no way be injured or molested Whoever offends against this, his estate shall be confiscated.

This ought to be acted upon.

6th.—According to command, at home or abroad, service shall be performed. The Chiefs shall be formed in four divisions, each shall remain in attendance on the Durbar for three months, and then be dismissed to their homes. Once a year a general assembly of the Chiefs shall take place It shall be on the festival of Dusserah, commencing 10 days previous; and 20 days subsequent, with the exception of the Omrahs on duty, they shall be permitted to retire to their homes On urgent occasions, or when their services are required, all shall obey the summons to the Presence.

As regards rendering services there are clauses written in all the five Kaulnamahs. But in the first Kaulnamah, detailed particulars in connection with the same have been given. And in other Kaulnamahs, only such particulars as are essential in connection with the services are written. Jagirs have been granted solely for rendering services. And the Jagirdars, whether great or small, have always in the country or abroad, with good horses and Rajput (soldiers), personally with their quotas or by sending their quotas, according to order, been performing services in a proper manner. And as to such (Jagirdar) as has failed to perform the services, it has always been the case that his whole Patta (fief) or some villages appertaining to his Patta (fief) have been confiscated according to the wishes of the Durbar. For the usual

APPENDIX B.

I.—In the reign of Maharanaji Shri Bhim Singji, while Tod Saheb was the Political Agent, the first Kaulnamah containing ten articles was made on Tuesday, the 14th of Vaisak Vad of Samvat 1874, corresponding with the English date, the 15th of April in the Christian year 1818. It was signed, and the said Kaulnamah was got sanctioned by the Government (of India). The Sardars (Chiefs) usurped the villages belonging to the Sarkar (Khalsa), and they began to neglect rendering services, and they introduced new usages (which they had no right to do). With a view to remove them and to re-establish the old system, this Kaulnamah has been written.

Sid Sri Maharana Dheraj, Maharana Bheam Sing, to all the Nobles my brothers and kin, Rajas, Patayats, Jhalas, Chohans, Chondawauts, Powars, Sarangdeots, Suktawuts, Rahtores, Ranawuts, &c , &c.

Now since S 1832 (A D. 1776), during the reign of Sri Ur Singji, when the troubles commenced, laying ancient usages aside, undue usurpations of the land have been made; therefore, on this day, Bysakvadi 14th, S. 1874 (A D. 1818), the Maharana assembling all his Chiefs, lays down the path of duty in new ordinances.

In this, they (*i.e.*, the Sardars) have themselves admitted that they have introduced new usages, and they have agreed to act in accordance with this Kaulnamah. Consequently, they ought to fully act up to the conditions of this Kaulnamah.

1st.—All lands Khalsa obtained since the troubles and all lands seized by one Chief from another shall be restored

In this, they themselves have admitted having usurped the villages belonging to the Khalsa, and they have promised that they will give back the villages which they have usurped But some villages they have restored and some they have not; and finding suitable opportunities, they got them entered in their Pattas (documents) or they caused them to be depopulated and got the land annexed to other villages belonging to themselves. In the time of Maharana Shri Bhim Singji, the Sardars were made to write lists of the villages belonging to them respectively in a book called "Pattavahi." At the present time they possess more villages than those mentioned in the said lists. And the income also has increased. The reason thereof being that they have usurped more villages and lands.

2nd.—All new Rukhwaree, Bhoom, Lagut, shall be renounced.

In many places they have established "Bhoom," more especially in Devgad. And they have also established "Rukhwaree." Therefore, the "Rukhwaree" and "Bhoom" ought to be renounced according to this Kaulnamah.

3rd —Dan, Biswah, the right of the Government, shall be renounced from this day; such belongs to the Durbar alone.

Representing that the "Dan" right (of their fiefs) belonged to them, three Sardars got amounts fixed by me as annual allowances payable to them. At that time I did not know about this Kaulnamah, and no one informed me that the "Dan-Vishwa" belonged to the Durbar. Therefore, when I came to know of it, the payment of the annual allowance to two Sardars was stopped and to one the allowance is still paid. When, by virtue of this Kaulnamah, they have already renounced "Dan-Vishwa," how can they now lay a claim to the same? In future, the payment of this amount shall be stopped And as to the amount which they have already received, the same should be recovered, together with interest.

4th —No Chiefs shall permit thefts in their estates. They shall entertain no thieves, home or foreign, as Mogeas, Baorees, Thorees, &c, nor shall any be permitted to remain but those who may return to honest pursuits Should any of them revert to their old haunts, they shall instantly be cut off All property stolen shall be made good by him in whose estate the theft is committed.

This should be given effect to Many of the Sardars possess villages populated by Bheels who commit robberies. But the Sardars do not produce them (when required) and they bring forward excuses of their having run away, &c Such ought not to be the case They ought to fully act up to this clause.

5th —Home or foreign merchants, all Kafilas, Beoparees, Bunjaras, who enter the country, shall be protected. They shall in no way be injured or molested Whoever offends against this, his estate shall be confiscated

This ought to be acted upon.

6th.—According to command, at home or abroad, service shall be performed. The Chiefs shall be formed in four divisions, each shall remain in attendance on the Durbar for three months, and then be dismissed to their homes. Once a year a general assembly of the Chiefs shall take place. It shall be on the festival of Dusserah, commencing 10 days previous, and 20 days subsequent, with the exception of the Omrahs on duty, they shall be permitted to retire to their homes On urgent occasions, or when their services are required, all shall obey the summons to the Presence.

As regards rendering services there are clauses written in all the five Kaulnamahs. But in the first Kaulnamah, detailed particulars in connection with the same have been given. And in other Kaulnamahs, only such particulars as are essential in connection with the services are written. Jagirs have been granted solely for rendering services. And the Jagirdars, whether great or small, have always in the country or abroad, with good horses and Rajput (soldiers), personally with their quotas or by sending their quotas, according to order, been performing services in a proper manner. And as to such (Jagirdar) as has failed to perform the services, it has always been the case that his whole Patta (fief) or some villages appertaining to his Patta (fief) have been confiscated according to the wishes of the Durbar. For the usual

services, the system now adopted is, that on the festival of Dusserah, all the Sardars, with the full quota of good horses and Rajput soldiers, should attend 10 days before and get a muster roll to be taken of their retainers. After the Dusserah, the Durbar is to fix the time whey their are to commence to perform their services. And such Sardars as are ordered to attend should remain present. And those who get permission to go away should retire to their homes. And when their turn comes, they are to come back with their full quotas and remain in attendance here for the period fixed for rendering service and perform services according to the command of the Durbar. All Sardars are not rendering services for three months only. Some have to render services for twelve months, some for nine months, some for six months, and some have to render services for three months also. When the period of service of one batch of Sardars is over, other Sardars by turns are to attend according to the time fixed for their services and are to perform their services. And on urgent occasions, immediately on the receipt of the order, they should attend personally with their troops or send their troops only, according as the order may be. In former days on such urgent occasions, the Sardars used to bring a larger number of quotas of troops than was customary, according to their resources, &c., not minding the terms of the Patta. In former times, it also used to happen, that if any Sardar whose turn it was to attend, was for some reason or other given permission to go home, another Sardar who had already rendered service was called upon again to render service in his stead. Even in that case no objection used to be raised by any one in rendering services. At present no Sardar attends according to his turn to render service for the stipulated period; nor does he bring with himself the full number of followers. And all the Sardars do not properly attend on the Dusserah Festival. Some of them do not even come. As to those who come, they do not come 10 days previous. Some attend on the very day of

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the beginning of Bhadarva. So that, by remaining present here on the following Dusserah in the month of Asoj, they get their services for both the Dusserahs counted together For instance, some Sardars did not attend at the Dusserah Festival of Samvat 1955 And by evading attendance, they put in their appearance in the month of Bhadarva of Samvat 1956, and they say that they have come to render services for Samvat 1955 But the services for Samvat 1955 remain still unperformed by them and the time for redering services for Samvat 1956 has drawn very near In this manner, they wish to get the services for both the years to be reckoned together. Instead of staying for double the period and thus performing services for both the years, they remain present for two or three months and by putting forth any pretext they like, they obtain permission and retire to their homes Now, first of all they ought to attend to render service at the usual stipulated time No one should evade attendance. If, for any urgent reason, any Sardar makes an application for obtaining permission to stay away, and if such application is considered to be reasonable and is sanctioned, then in that case, after the expiration of the time for which the leave is granted, he should attend and perform the services required of him. And those Sardars who attend on or after the Dusserah Festival, do not bring with them the full quota of troops And some evade the taking of the muster roll of their troops And they always try in such a way that they may not have to remain in service for the full stipulated time. With a view to obtain permission to go nome soon, they go on putting forth various pretexts If the urgency of their work is taken into consideration and leave is granted to them, they at that time promise to return soon and render service for the remaining period. But they do not fulfil such promise. Sitting at their homes, they write excuses of illness, work, etc, and go on sending applications for leave Now, full services according to custom and the conditions of the Patta, should be taken from all the Jagirdars. All the Sardars should attend on the Dusserah Festival 10 days before, bringing with them their full quota of troops, and they should get a muster roll to be taken of their troops. In case the number of

troops be less, then in respect of such number of troops as may be found to be less expenses calculated at the rate of 16 rupees per each horseman and 6 rupees per each foot-man per month should be recovered. Besides this a proper fine should also be levied. Because, if only money has to be paid (for the number of troops found to be less), it is to their great convenience and advantage, and thus they will become more careless. And as personal service is required of them all, if they do not attend personally, such proper fine should be levied from them that they may not act in such a manner again in future.

7th.—All feudatories (puttaet), relations and kindred holding by Sunnud from the Durbar shall perform separate service. They shall not perform with, or remain united in, the larger fees (pattas) of others. Relations and inferior vassals of Chiefs from whom they hold in fee to them shall their services be rendered.

* * *

8th.—No Chiefs shall oppress or commit violence on their ryots. There shall be no exactions or fines; this is ordained.

The Sardars commit oppression to the fullest extent on their ryots. The people come here constantly to represent their grievances. If they are not properly heard, they suffer a great deal indeed. Unless, immediately on hearing the representations of their grievances, some trustworthy official is sent on the spot to make enquiries, and on their acts of oppression being proved, they are properly punished, their acts of oppression will not be put a stop to. And if the complaints of the ryots prove to be false, they should be punished. As regards 'Dand Varad' (fines and exactions), the particulars with regard thereto are as follow:—The Sardar who has not to pay Talwar Bandai (*i.e.*, fee paid on investiture of fief) to the Durbar, he too exacts from his ryots moneys in respect of Talwar Bandai. Also the Sardars, when any marriages take place in their families and when houses are built for their own use and when they go on pilgrimages, or when any great or small ceremony, &c., are performed in their houses, exact moneys for the expenses relating to the same from their ryots. Formerly, they used to take from their ryots as much as they used to pay to the Durbar. Now, as regards paying to the

Durbar what is properly due, they evade it. But they never fail to exact money from their ryots for their own purposes. Since the establishment of the Walter-Krit Rajput Hit Karni Sabha, the marriage expenses among the Sardars have decreased to a great extent, and the feasting expenses consequent upon the demise of a Sardar have been stopped. Notwithstanding that the Sardars exact money from their ryots With regard to this a rule should be framed that money should be received on such and such occasions at such and such rates And they should also pay to the Durbar whenever there may be such occasions And the Sardars have also already increased and are increasing some small or big taxes on "Hasil Barad" But the ryots belong to the Durbar The Sardars cannot therefore, practise any oppression on them

9th —What has been executed by Ajeet Sing, sanctioned and approved of by the Durbar, all shall agree to

* * *

10th —Whoever shall depart from the above, the Prince shall punish, in this the fault will not lay in the Durbar Whoever fails, on him be the oath of Eklungjee and the Sree Durbar.

Below this clause the Sardars have put their signatures And it is written in the clause that if any one fails to act according to what is written in this Kaulnamah, on him shall be the oath of the Sree Durbar They ought not to swerve from this But they have swerved, and thus they have rendered themselves liable for punishment They themselves write in this clause, that if they depart from what is written therein, the Prince shall punish them, for which the Prince is not to be blamed, that is to say, the Prince may inflict such punishment as he may think proper and no one shall raise any objection to the same.

II.—In the reign of Maharanaji Shri Bhim. Singji, when Captain Cobbe was the Political Agent, this second Kaulnamah was prepared in the month of April in the year 1827. But the signatures of the Jagirdars and the Sahi (mark) of Shri Durbar were not put to it for many years. Ultimately, in the reign of Maharana Shri Sardar Singji, when Major Robinson was the Political Agent, it was signed by both the sides on the 1st of February in the year 1840.

Kaulnamah between the Maharana Saheb and the Sardars, Jagirdars and Pattayats of the Udaipur State. Further:—

On Bysack Bud 14th, Samvat 1874, or May 1818, a Kaulnamah of the articles was concluded through the mediation of Captain Tod, bearing the signature of the Maharana and his Chiefs for the mutual benefit of the contracting parties.

As in several instances the Chiefs have lost sight of the terms of that agreement, and their conduct has been at variance with it, the Maharana has agreed that a new Kaulnamah should be drawn up, with the advice and concurrence of Captain Cobbe, introducing therein the clauses of the original agreement with such additional Articles as may be deemed beneficial both for His Highness and the Chiefs; that on the Dusserah Festival the whole of the Chiefs shall assemble and the Articles of the Kaulnamah be read and explained to every Chief, and their signatures affixed to the same, as also that of His Highness; that the Political Agent should also be requested by the Maharana and the Chiefs to sign and witness, to ensure the due observance of the terms of the Kaulnamah. This agreement was drawn up several years ago, but was not signed either byt he Maharana, the Chiefs or the Political Agent. Now, at the request of the Nobles and Chiefs of Meywar, His Highness the Maharana Sirdar Singh approves and confirms the said Kaulnamah, without making any additions or alterations to it, and the same has been formally executed in the presence of Major Robinson, Officiating Political Agent in Meywar, on Mah Bud 13th, Samvat 1896, or 1st February 1840; and has been duly signed by the Maharana and the Nobles and Chiefs of Meywar.

In Samvat 1874 (English year 1818), in the time of Captain Tod Saheb, the first Kaulnamah was made in the reign of Maharana Shri Bhim Singji. But the Jagirdars did not fully act according to the terms thereof. Consequently, in the year 1827 in the time of Captain Cobbe, in the reign of Maharanaji Shri Bhim Singji, the second Kaulnamah was drawn up; but for several years it remained unsigned by both the parties. Ultimately, in the year 1840, in the time of Major Robinson, in the reign of Maharana Shri Sardar Singji, the said second Kaulnamah was signed by both the parties, and it was also countersigned by Major Robinson as witness of its having been duly executed in his presence.

The clauses of the first Kaulnamah have again been written here for confirmation thereof.

1st—All lands Khalsa obtained since the troubles and all lands seized by one Chief from another shall be restored.

2nd—All new Rukhwaree, Boom, Lagut, shall be renounced

3rd—Dan, Biswah, the right of the Government, shall be renounced from this day, *such belongs to the Durbar alone.*

4th—No Chiefs shall permit thefts in their estates They shall entertain no thieves, home or foreign, as Mogeas, 'Baorees, Thorees, &c, nor shall any be permitted to remain, but those who may return to honest pursuits. Should any of *them revert to their old haunts, they* shall instantly be cut off All property stolen shall be made good by him in whose estate the theft is committed.

5th.—Home or foreign merchants, all Kafilas, Beoparees, Bunjaras, who enter the country, shall be protected They shall *in no way be injured or molested.* Whoever offends against this his estate shall be confiscated.

6th.—According to command, at home or abroad, service shall be performed. The Chiefs shall be formed in four divisions each shall remain in attendance on the Durbar for *three months, and then be dismissed to their* homes. Once a year a general assembly of the Chiefs shall take place. It shall be on the festival of Dusserah, commencing 10 days previous, and 20 days subsequent, with the exception of the Omrahs on duty, they shall be permitted to retire to their homes. On urgent occasions, or when their services are required, all shall obey the summons *to* the Presence.

7th.—All feudatories (pattaet) relations, and kindred holding by Sunnud from the Durbar shall perform separate service. They shall not perform with, or remain united in, the larger fees (pattas) or others Relations and *inferior* vassals of Chiefs from whom they hold in fee to them shall their services be rendered.

Against all these causes detailed remarks have been written, clause by clause, in the first Kaulnamah. Consequently, no remarks have been written here.

8th.—No Chiefs shall oppress or commit violence on their ryots. There shall be no exactions or fines; this is ordained.

9th.—What has been executed by Ajeet Sing, sanctioned and approved of by the Durbar, all shall agree to.

10th.—Whoever shall depart from the above, the Prince shall punish; in this the fault will not lay in the Durbar. Whoever fails on him be the oath of Eklungjee and the Sree Durbar.

Additional articles for the benefit of both parties.

1st.—In the 8th Article of the first Kaulnamah, it is written that no Chiefs shall oppress or commit violence on their ryots, that all new dund, barar exactions, levied in times of commotion, shall cease. As they have not acted up to this engagement, and through their oppression many ryots have been driven from Meywar, it is ordained that they shall in future desist from such proceedings, which will induce the ryots to re-settle and tend to the increase of the revenue of their pattas and the prosperity of the country.

Even subsequent to the making of the Kaulnamah of the year 1818, the Jagirdars kept oppressing the people of the villages of their Jagirs; and on that account most of the people left their villages and went away. It has been, therefore, written in this clause that the Jagirdars are not to oppress the people of their villages, because the ryots belong to the Durbar. The Jagirs have been only granted to the Sardars in order that they might enjoy the produce and revenues thereof. They are not granted for practising oppression on the ryots. From the year 1818 up to the date of this Kaulnamah (*i. e.*, 1st of February 1840), the Jagirdars have been carrying on oppression or committing violence. That is proved from what is written in this Kaulnamah. Even after that up to this time, the Jagirdars have not desisted from practising oppression on their ryots. The ryots come here to represent their grievvances. In consequence thereof the Jagirdars commit more severe violence on them. This ought not to be allowed. When the people come here to represent their grievances, one trustworthy person should be sent on the spot to make enquiries into the matter. And if, after making enquiries, the acts of oppression of the Jagirdars are proved, proper punishment should be inflicted on the Jagirdars, so that they may not again practise oppression on the ryots. In case the complaints of the ryots are found to be false, they should be punished.

2nd.—It is customary for every Chief to remain with his quota of troops in attendance on the Durbar for three months in the year. This shall continue in force, and no Chief shall be detained at Udaipur beyond the stipulated period of service, as by their detention the Chiefs are subjected to additional expense and trouble. It is

With regard to the custom relating to attendance of the Sardars for rendering service, detailed remarks have been written against the 6th clause of the first Kaulnamah.

optional with the Durbar to excuse the attendance of any Chief; however, in doing so, the Durbar will not send for another in his place until the expiration of the period the Chief thus excused from duty was to attend. The Chiefs shall be bound to maintain the full number of followers; if they furnish a less number, they will subject themselves to the displeasure of His Highness.

3rd.—The three-eighths from the revenue collections of the Khalsa lands are paid by the Durbar to the British Government for the protection of Meywar from foreign enemies; not a fraction is taken from the Jagirdars on this account. The payment of the tribute, as here stated, is exclusively for the protection of the country against foreign invasion, as the troops of the Chief are wholly inadequate for this purpose, the Chiefs participating largely in the benefit thus secured. In former times a chouth was paid to the Dukhnees, who were a source of great annoyance to the country; this evil is removed. The troops furnished by the Chiefs are only half the number they are bound to maintain, and are altogether unfit for duty, on which account the Durbar is obliged to issue rozeena and dustuk on the villages of the Chiefs, which subject them to trouble and expense. As the Durbar pays the tribute from the revenue of his Khalsa possessions to the British Government, it was but fair for the Chiefs to have made a similar payment from the proceeds of their estates to the Durbar; but knowing that they can ill afford such a demand, in consequence of the heavy expenses they are subject to for the maintenance of their relations and dependants, His Highness has thought proper to discharge the tribute from the revenue collections of the crown lands, without making any demands on that account from the Chiefs. His Highness has now resolved that the service of half the troops the Chiefs are bound to furnish, agreeably to the rekh or rent-roll, be discontinued, and, in commutation of the above half service, a money payment (amounting to 2 annas 7½ pies in the Rupee) be made, which is to be termed Chhattoond; that from this fund a body of troops shall be raised for the service of the State. The Chiefs are not to

As regards the moneys which are paid to the British Government for the protection of the country of Meywar from foreign enemies, the whole of the same is paid out of the income of the Khalsa lands. Not even a kori is recovered from the Jagirdars on that account. Owing to the above arrangement having been made with the British Government the whole of the country of Meywar enjoys peace, and in consequence, the Jagirdars have been greatly benefited. Because, in former times, for the protection of the country, they had to maintain a full number of efficient troops for the service of the State, and for the defence of their own Jagirs they had also to keep a sufficient number of armed retainers. All this expense has been saved to them. And as to the expenses which had to be borne for army, ammunition, &c., in times of war and commotion, all those have been stopped owing to the country being in a peaceful condition. And as to the "Chouth" which used to be paid by the Jagirdars to the 'Dukhnees,' that also has ceased to be paid. And the Dukhnees used to make raids upon the villages of the pattas of the Jagirdars, and finding suitable opportunities they also used to plunder the places of their residence. All this evil is removed. From all this, it is evident that, owing to an arrangement having been made with the British Government, it is the Jagirdars that have been greatly benefited. But when this arrangement was made, the whole of the amount was arranged to be paid from the Khalsa income alone. This arrangement was made when Maharana Bhim Singji was on the throne. And he did not pay proper attention to any State matter. And it was in consequence of this that the above amount was arranged to be paid from the Khalsa revenue alone. But in these days all the Jagirdars have become wealthy, and their

suppose that the amount to be paid by them is taken in lieu of the tribute payable to Government, as no portion of it will be appropriated to any other purpose than the maintenance of a body of troops. The payment of the chhattoond will not bear hard upon the Chiefs, considering the performance of twelve months' service with their full quota of troops which, no doubt, is more expensive and troublesome to them. On urgent occasions, if the Durbar requires the attendance of the full number of troops, and detaches them on duty beyond the Meywar limits, a remission will be made in the amount of the chhattoond of the Chiefs furnishing such troops.

revenues also have increased, and they have been also deriving benefit from the above arrangement. Why should not then this amount be recovered from them by the Durbar? When this amount was fixed, the income of the State was very much less, and this sum was fixed beyond the capacity of the State to pay the same. Such a sum ought not to have been fixed. But it was so fixed; and consequently severa times the payments remained in arrears And the Government had also to make remissions. This is a great burden. It ought not to fall on the Khalsa revenue alone. When all dervic benefits from (the arrangement), amounts ought to be recovered from all. By this Kaulnamah, the Jagirdars have been exempted from service of half the troops; in lieu of which 'chhattoond' has been fixed. By this arrangement also the Jagirdars have derived great benefit, because in maintaining a full quota of troops, they had to incur more expenses and they find it very convenient to pay money in cash.

4th.—His Highness the Maharana declares that he will not, without cause, confiscate the villages belonging to a Chief and bestow the same on another.

In former times, it used to happen that if the Prince was slightly displeased, he used to confiscate villages. Therefore, in this clause, the Jagirdars have made a request that the villages of their Jagirs should not be confiscated without proper cause, as they used to be in former times. It is customary to confiscate villages of Jagirdars for proper causes, and they ought to be so confiscated.

5th.—As several Chiefs wilfully withhold and delay the payment of the chhattoond, on which account the Durbar is compelled to send dustuks of horse and foot on the estates of the Chiefs, to enforce payment of the dues of the State, which subjects the Chiefs to a loss of hundreds of rupees, and is by no means profitablet o the Durbar, His Highness has resolved to invite agents on the part of the whole of the Chiefs, and, in conjunction with the Minister, to make a settlement for five years for the payment of chhattoond by two instalments; by doing so, there will be no occasion to send rozeena or dustuks; that if any of the Chiefs fail to pay the chhattoond 10 days after it has been due, they should render themselves liable to the confiscation of their lands and villages to the extent of the dafalcation, which shall not be restored to them.

The Jagirdars do not pay into the Treasury at the proper time the two instalments of their chhattoond. In consequence thereof, the Durbar is compelled to send dustuks of horse and foot, &c., on the estates of the Sardars. If they fail to pay even after that, their villages are confiscated. This must be done.

III —*In the reign of Maharana Surup Singji*, when Colonel Thomas Robinson was the Political Agent, this third Kaulnamah was made on the 2nd of Maha Sud of Samvat 1901, corresponding with the 8th of February 1845 and the same was signed

Kaulnamah made between Shri Durbar Doulat Madar Maharaja Shriraj Maharanaji Surupsingji and all the Sardars, Oomrao, Jagirdars of the Udaipur State on the 8th day of February in the Christian year 1845, corresponding to the 2nd of Maha Sud of Samvat 1901.

Formerly an agreement was entered into between Maharana Bhim Sing and the Meywar Chiefs in Captain Tod s time, consisting of 10 Articles Afterwards another *Kaulnamah of five Articles was drawn up* in Captain Cobbe s time, and lastly one was concluded between Maharana Sirdar Sing and the Chiefs in the presence of Colonel Robinson, and duly signed by both parties As the Chiefs have failed to act up according to the terms of the Kaulnamah, the Maharana, in order to the due observance of the same in future, has, in conjunction with the Chiefs and His Highness' authorities, drawn up the following additional Articles And with a view to bring them into force, this Kaulnamah was signed by both the parties in the presence of the Political Agent, Colonel Thomas Robinson, solemn promises having been given by the Sardars to act in accordance therewith

1st —All the Articles of the former agreement are to continue in force Every year, 10 days before the Dusserah Festival, a general assembly of the Chiefs shall take place After the inspection of their troops, the Durbar will order such Chief as he pleases for three months' duty and distinctly name the Chiefs and periods they are required to attend, and permit them to return to their homes, and the Sardars are to attend at the appointed time to render service The troops of the Chiefs to make no excuse in the performance of their duties Should they fail to attend at the appointed time, or be found negligent or deficient in numbers, the Chief in whose service they may be, shall be called upon to make a money payment in lieu of troops to the Shri Durbar.

In the time of Colonel Tod the first Kaulnamah was made Subsequently thereto, in the time of Captain Cobbe, a second Kaulnamah was made, which was signed by both the parties in the time *of Major Robinson* In the first Kaulnamah the Jagirdars had *agreed to fully act* in accordance with and observe the terms thereof But they failed and neglected to act in accordance therewith In consequence thereof, the second Kaulnamah was drawn up, wherein all the clauses of the first Kaulnamah were inserted again and some additional clauses were also entered Therein also, the Jagirdars made their signatures *after fully promising not to fail to act in accordance* therewith But they did not act according to their promises Consequently, this third Kaulnamah was drawn up in the presence of Colonel Robinson In this, the Jagirdars themselves have admitted that they have failed to act according to the terms of the Kaulnamahs and they having promised that they will fully carry out the terms of the former Kaulnamahs, and those of the present Kaulnamah made their signatures But *they have not remained faithful to their* promises as will be known from the Kaulnamah made in *the year* 18[illegible]

The Jagirdars have in each Kaulnamah confirmed the Kaulnamahs made before that, and the terms of such Kaulnamahs, and they have admitted their fault for not having carried out the promises made by them therein But it has always happened that the Jagirdars have given proper effect to *those clauses* which were beneficial to their interest And as to those clauses which were *beneficial to the interest of the State*, they went on evading in every way carrying out the same And whenever a new *Kaulnamah* was made, they simply admitted their fault and no kind of punishment was inflicted Had they been properly dealt with from the commencement they would never have failed to perform their duties, and Kaulnamahs would not have been made from time to time

It is written in this Article that the Jagirdars should, according to practice, attend every year at the Dusserah Festival, together with their quota of troops, and thereafter should attend with their quota of troops to render service at the appointed time, as they may be ordered. This ought to be carried out. With regard to this, detailed remarks have been made against the 6th clause of the first Kaulnamah.

2nd.—The Chiefs are to pay Chhattoond at the rate of 2 annas 7½ pies in the rupee, in commutation of half the troops they are bound to furnish regularly at the stipulated periods according to the terms of the first Kaumah.

This ought to be done.

3rd.—The Chiefs are to use their best endeavours for the suppression of thefts and robberies in their respective pattas; they are not to harbour thieves, outlaws, or dacoits, belonging to foreign jurisdictions: but to apprehend all such offenders who may attempt to enter their elaquas and make them over, together with such plundered property as may be found in their possession, to the State whose subjects they may be, agreeably to the course adopted with the concurrence of this Durbar by the Governments of Jeypore and Jodhpore.

It is the duty of the Jagirdars to keep proper *bandobast* (guard) within their respective boundaries, and they are not to harbour in their *thikanas* (*i.e.*, places) robbers, dacoits, &c. And if outlaws belonging to foreign jurisdictions take refuge in their districts, they are to apprehend them and *hand them over to the authorities* of the State. This ought to be properly acted upon.

4th.—The Durbar has agreed, at the request of the Chiefs, that whenever any dispute may arise among them concerning boundary or other matters, a punchayet will assemble at the scene of dispute, consisting of four persons on the part of the Chiefs and one to be nominated by the Durbar. It will be their duty to enquire into and settle the dispute with justice and equity, and their decision to be binding on both parties.

An official of the State used to be sent from here and the boundary disputes used to be settled. Now, also, such a course ought to be adopted.

5*th*.—This agreement has been entered into with the free will and pleasure of both parties and to be mutually observed. All the Chiefs shall continue to pay Chhattoond and perform service with pleasure and satisfaction according to the Kaulnamah, and as in Maharana Juwan Sing's time; any instance of carelessness or departure from the terms of this agreement shall render the Chiefs liable to the displeasure of the Shri Durbar as set forth in the first Kaulnamah.

In this clause it is written that the Jagirdars should perform their duties fully in accordance with the terms of the Kaulnamah; and if they fail to do so, they are to consider themselves liable to the displeasure of the Durbar. That is to say, if any punishment is inflicted on them for any act of carelessness or neglect on their part, they are to consider that the same is of their own making. And such act of carelessness or neglect shall render them liable to the displeasure of the Durbar, that is to say, they shall fully suffer the consequences thereof.

APPENDIX C.

Kaulnamah No IV, arranged in the reign of Maharanaji
presence of Sir Henry Lawrence, on the 9th of Falgun Suddh
corresponding with) the 26th day of February in the Christian year
Highness' mark 'Sahi' and the signature of the Saheb

For thirty four years the Maharana and his Chiefs have been at variance The first has perpetually complained of disloyalty, the latter as often of tyranny. With no other motive than the peace of the country and the happiness of all ranks, the various representatives of the Supreme Government have been from time to time permitted to arbitrate between the parties. Several Kaulnamahs have been accordingly prepared, signed and agreed to, yet all, by each side, have been continually broken

(The Sardars or Chiefs) have also been, for several years past, confirming various Kaulnamahs, and in this (clause) the words 'at variance' are written, but in reality there was no variance at all On their part the Sardars did disobey orders and did not render service, and they did not completely carry out the provisions of the Kaulnamahs, in other words, they gave effect only to such of the provisions as were beneficial to them and rendered inoperative such of the provisions as were in the interests of the State on the side of the Sardars all these things have taken place, in consequence of which the State has been suffering in every way In this (clause) the disloyalty of the Sardars (Chiefs) has also been mentioned, which proves disobedience and violation of orders on their part It is also stated in this (clause) that the Sardars (Chiefs) have complained of tyranny, but on the part of the State no act of tyranny has taken place The Sardars have set up whatever pretext they liked The clause speaks about settling the differences between both the parties, accordingly, on both sides agreeing, several Kaulnamahs were prepared and signed but were not adhered to by them, and were continually broken This was not done by both the parties it was only the party of the Sardars which did not allow the Kaulnamahs to be carried out, on the part of the Durbar no provisions of the Kaulnamahs were broken. Indeed, this Kaulnamah of Samvat 1911 embodied those very clauses based upon ancient usage, which are in the interests of the State, (but) it contained some new clauses, which being detrimental to the interests of the State, were not fit to be accepted For this reason they were not accepted and this Kaulnamah became void.

Letter No 559, dated 7th February in the Christian year 1855, written by His Excellency the Governor-General, at the

This letter of the Governor General, No 559, which is *mentioned in* this Kaulnamah, does not appear in Aitchison's Collection of Treaties Aitchison's Collection

request of both the parties, to Colonel Henry Montgomery Lawrence, Agent to the Governor-General for Rajasthan, in connection with certain differences between the Maharana Saheb and the Sardars of Meywar, confers upon the Agent of Rajasthan authority to intercede in this matter, and directs the Agent to put into force the new Kaulnamah which has been prepared and to strictly enforce it in the case of those who may refuse to obey it. Be it, therefore, known to all the Sardars and the subjects of the Meywar Territory, that it is the desire of the Government of India that as long as the Maharana acts justly and follows the counsel and advice of the Political Agent, the Government of India will maintain the authority and dignity of the Maharana Saheb, and the Government of India directs that it may be made known to all the Sardars and the subjects of Meywar that this Kaulnamah is in accordance with the previous ones, and the former Kaulnamahs which subsisted between the Durbar and the Sardars have been rendered void by virtue of this Kaulnamah and anyone acting contrary to the terms of this Kaulnamah will not be allowed by the Political Agent to do so.

of Treaties contains the 4th paragraph of this Kaulnamah, which does not appear in the original Hindi text. That paragraph runs thus:—

"The Maharana's anwer to the Chiefs' complaints of enoroachment on their lands proves that he has not only encroached on their estates, but even established villages in them. His Highness' treatment of Lawa also shows he has punished guilt with undue severity. On the other hand, it is not denied that the Chiefs have been disobedient and many of them even rebellious."

It is stated in the fourth paragraph of Aitchison's Treaties that the Durbar has not only encroached on the Sardars' estates, but has even established villages in them. In fact this is not so. On the contrary, the Sardars finding suitable opportunities have either usurped the Khalsa villages, or, devastating them, have added their lands to the lands of their own villages. And in order that their usurpation of Khalsa lands may not become known they have, in anticipation, brought these false complaints. And the complaints, too, which they made must probably have been made in respect of waste lands of some Khalsa villages, alleging them to be their own. Otherwise, they must point out any of their cultivated lands which may have been added to any of the Khalsa villages.

In connection with the treatment of Lawa, it is stated that 'he has punished guilt with undue severity.' The real facts are these:—The patta (fief) of Lawa was granted in Jagir by Maharana Jagatsing II. to Doria Sardarsing, His son, Samantsing, neglected the management of his own estate. For this reason, in Samvat 1840, in the time of Maharana Bhimsingji, Sangramsing Sactawat, son of the Jagirdar of Shivgad, finding an opportunity, ejected Samantsing from the fort of Sardargad without an order from the Durbar and took it into his possession. In the time of Maharana Surupsingji, Chatrasing, the great-grandson of Sangramsing, had possession of Lawa. His paternal uncle, Salamsing, murdered Udawat Mansing, who had previously become refractory,

Article 1 —Chhattoond, at the rate of 2½ annas per rupee of actual produce, to be paid to the State of Meywar at two periods —December and June—through a Banker or Vakil

Therefore, in calculating the Chhattoond, it is arranged that regard being had to the Beechki Jama (average) on which Chhattoond is charged at present, based upon the Pichhli Jama (former income) and the present income of each patta (Jagir), the 6th part is to be charged as follows — For instance, the Raj of Sadri used to pay Rs 1,000 for Chhattoond), while the Maharana is now desirous of charging Rs 2,483, which aggregates Rs 3,483, the mean, that is, average of which comes to Rs 1741½, in this way the Chhattoond will be charged And for the purpose of this calculation the Sardars must get the present income of their pattas (Jagirs) registered, otherwise it will be fixed by estimate

In this Kaulnamah it is stated that the income of the time when the Chhattoond was first fixed and the present income are to be added and the total is to be divided into two, and on such average income the Chhattoond should be charged At the time when the Chhattoond was first fixed, according to the calculation of the income which was shown, the Chhattoond was not properly fixed In those times the country was lying waste and therefore the income was less Before those times, when the country was prosperous, the Chhattoond was not fixed on the income derived from the villages at that time Nor was the real income ascertained when fixing the Chhattoond Such income as the Jagirdars showed was accepted as correct, and the Chhattoond remained fixed thereon Thus it has been got fixed contrary to rule in such manner as they wished An instance of this will be shown The income shown by the Sardars in Samvat 1907 is also of this description. It was neither ascertained, nor did the Sardars state the real and full income And they did not act accordingly, nor did they accept it.

Therefore now the Chhattoond and the services must be fixed after making a thorough inquiry into the income of the

upon inspection ; and the Chhattoond which will be fixed now will not be enhanced hereafter. And should any delay be made in paying the Chhattoond, he will have to pay interest at the rate of 12 per cent. per annum, after one month. And after twelve months, lands to be confiscated to the extent of defalcations according to the discretion of the Political Agent.

Sardars' estates. And if even now the Sirdars do not show the full income (of their villages), and if it appear to the Durbar that their income is greater (than that shown), then in lieu thereof they will be granted, from amongst the duly assessed and surveyed Khalsa lands, such villages as may produce the income shown by them. On fixing the income accurately, according to the terms of the patta (grant), the number of horsemen and footmen for service should be calculated. Half the number of such horsemen and footmen shall be in attendance on duty ; and in lieu of the other half number of horsemen and footmen, the Chhattoond is to be fixed in cash at the rate of Rs. 16 per mensem per horseman and Rs. 6 per mensem per footman, and such payment is to be fixed and made to the Treasury.

In addition to the 2½ annas Chhattoond, the Chiefs are to furnish one horse and two foot soldiers for three months at home or abroad (that is, within Meywar), in lieu of the two horses and four foot at present furnished on each Rs. 1,000 of actual produce. Should any extra service be required, the Rana will pay for it at Rs. 16 a month per horse and Rs. 6 for a foot-soldier. Any failure of service will be charged to the Chiefs at the same rate. All Chiefs with their quotas will attend at Udaipur for ten days before, and five days after, the Dusserah, to pay their respects to the Maharana, at which period their turns of service and their posts will be allotted. On any emergency all Chiefs on receipt of the Rana's Sign-Manual will attend with their quotas. Those holding separate Jagirs from the Rana will pay Chhattoond and perform service separately.

The Sardars used to perform service personally with their full quota for six months. Their service for three months was retained, and in lieu of their service for the remaining half period of three months the Chhattoond was fixed, which consists of the payment of the salaries of the horsemen and footmen. But this arrangement exempted the Sardars from personal service for three months without paying anything in return. Now they have only to perform personal service for three months. Attendance in personal service entails expense. Horse and foot-soldiers do not cost so much. Thus they have also been spared the greater expense. And they are not required to pay anything to the Raj in return for this advantage. Therefore by the Chhattoond having been fixed, the Jagirdars alone have been benefitted ; and the State has suffered.

Saloombur does not pay Chhattoond, but performs service at the Capital for twelve months with its quota. And if it does not furnish its quota, moneys as mentioned above will be charged.

Saloombur has to perform service for twelve months at Udaipur with its quota. So the Chief himself should remain in attendance with his full quota. But should he not keep his quota for twelve months in service, the amount of the salary of the

quota must be paid into the State Treasury And should he not attend on duty personally, moneys should be recovered in lieu thereof also. And should he repeat the same conduct next year, he should be awarded such punishment that he may not act in this manner again

2. Kaid or fees paid on Talwar-bandhan, i e, investiture of fief, to be 12 annas per Rupee on the actual produce of one year, this will exempt the payment of that year's Chhattoond The Chiefs of Amait, Gogoonda, Kanore and Banaira, and the Kishnawuts, are exempt from these fees, but in lieu of them they pay nazarana, which, instead of being left to the will of the Rana, is now fixed at Rs 8 per cent. on the actual produce.

Nazarana on account of Kaid (fee) on Talwar-bandhan in Marwar is levied according to Rekh In Mewar one year's income is received from some, according to the present income got registered in Samvat 1907. And from a person taken in adoption nazarana on account of Talwar-bandhan (investiture of fief is levied, which is one and a half times his income. The rate of 12 annas per rupee on the actual produce of one year on account of Talwar-bandhan, which is mentioned in this article, is not correct In former times either one year's income or something more or less, according to the Durbar's pleasure, used to be levied.

The Article refers to the exemption from payment of the Chhattoond for one year But the Sardar from whom nazarana on account of Kaid Talwar-bandhan is received is exempted from payment of half the Chhattoond for that year, but not the whole In the Article, the Chiefs of Amait, Gogoonda, Kanore, Banaira and the Kishnavats, &c, are stated as having been exempted from payment of Kaid Talwar-bandhan But in the pattavahi (Register of Jagirs) Amait, Kanore, Banaira and Saloombur are stated as having been thus exempted, but not Gogoonda.

The Kishnavats wielded great influence on account of Saloombur It was owing to this that latterly they did not pay on account of Talwar bandhan But they really have not been exempted from this payment Should they have been so exempted, they would certainly have got their names registered And just as the names of the three places have been registered, their names also would have been registered, because the Kaulnamah contains their signatures also Some of the Kishnavats have also been granted Jagirs subsequently Of course, most of the Kishnavats have to perform service at Udaipur for twelve months, and for this reason they might latterly have been

sometimes exempted from this payment. The Kishnavats must now attend service for twelve months at this place (Udaipur); and from those who attend service for twelve months nazaranas on account of Talwar-bandhan are also received. With regard to those who have been exempted from payment of Kaid, it is proper to receive from them a certain amount per cent. as nazarana on their incomes; and such nazaranas have also been received; because, on the occasion of the Talwar-bandhan ceremony, the Durbar makes presents of elephants, horses, ornaments, &c., to the Sardars; so it is also proper (for the Durbar) to receive nazaranas from them, a certain amount being fixed per cent.; and the Sardars have been from the first giving such nazaranas.

3. All sums which the Rana has paid or may yet pay in indemnifications for thefts and robberies proved to have occurred within their fiefs, to be repaid by the Chiefs with interest at Rs.6 per cent. for the past, and 12 per cent. for the future.

This Article is actually in force.

4. Thieves, dacoits, Thories, Baorees, Mojheas and outlaws are not to be harboured by the Chiefs. All participators in the proceeds of robbery, receivers of stolen goods, or protectors of thieves, will be held as guilty as the thieves. They will, with the concurrence of the Political Agent, be punished by fine or imprisonment. All merchants, traders, caravans, Bunjaras and travellers are to be protected in passing through the territories of the Chiefs, who will be answerable if plundered, provided they have given notice of their arrival and taken reasonable precautions for their own protection. Plunderers of all kinds are to be apprehended and made over to the Maharana. If the Chiefs are unable to do this, they must report it to His Highness, and the Political Agent conjointly with the Maharana will settle upon the responsible party. All

Some matters are in force according to this very Article. But there are Bheels living in the Sardars' patta-villages, and the Sardars constantly put off handing them over and thus save them, and do not make proper arrangements to prevent thefts. It is in consequence of this that those people commit more thefts.

claims for thefts traced into Merwar villages will have to be paid by the villages where the tracks cease

5 All moneys borrowed from the Maharana by the Chiefs, or on His Highness' guarantee, to be liquidated, the former at 6 per cent and the latter at 9 per cent, unless a rate was fixed at the time of guarantee, in which case that rate must hold good The Political Agent will fix the instalments to be fixed in such liquidation.

Whether moneys should be lent or not depends upon the pleasure of the Durbar. If moneys are to be lent, on what terms and at what rate of interest they should be lent depends upon the will of the Durbar Either a mortgage may be taken in writing in respect of a village, or the mortgage may be taken with possession, or a mortgage may be taken in writing as galtyan (i.e., one subsisting for a specific period) And in like manner the giving of the guarantee also depends upon the pleasure of the Durbar it may or may not be given, and if it is to be given, on what terms it should be given depends upon the will of the State

6 - All nazarana except the following are abolished —

1st—On accession to the throne and on the first marriage of the Rana or heir-apparent, from the sixteen Chiefs, and two Rajahs of the first rank, Rs 500 and one or two horses, as is customary, lesser Chiefs and others, 2 per cent on the present actual produce will be given to the State.

2nd—On the marriage of the Rana's sisters or daughters, 2½ annas in the rupee on the present actual produce for one year, and horses as in Rana Bhim Sing's time, will be given to the State

3rd—On the Rana's proceeding on a pilgrimage, 1¼ anna in the rupee on the present actual produce of one year will be given to the State.

Of course on the accession of the Durbar to the gadi a nazarana is taken in respect thereof, from each Sardar, consisting of Rs 500 and one or two horses. In the article Rs 500 is stated as the nazarana to be received uniformly from all Umraos The nazarana should be fixed in proportion to the income of each estate, because the incomes of all are not the same For instance, the nazarana of Rs 500 is taken from Devgad and from Gogoonda also that of Rs 500 is taken, while there is much difference between their incomes Moreover, Rs 500 is a small sum Therefore a certain amount per cent should be fixed on the income It is beneficial to the Sardars to pay nazarana of Rs 500 each For this reason they allowed this Article to remain in force On the occasion of the marriages of the Maharana's sisters and daughters 2½ annas per rupee is stated as the amount to be taken (from the Sardars as a nazarana) Formerly more used to be levied This should also be settled and horses also should be taken as before.

As to pilgrimage, 1¼ anna per rupee is stated in the Article as the amount to be levied Formerly, on the occasions when the marriage of the sacred Tulsi (plant) and the Udyapan (ceremony, of the deity Anan were performed, moneys were also taken And now the moneys which are payable on the occasion of the real marriages have not been paid.

7. Arrears due by the Chiefs on account of the marriage of the present Rana's sisters, to be paid at the rate of annas $2\frac{1}{2}$ per rupee on the present actual produce of one year, together with horses according to the practice in existence.

When the marriages of the Maharanaji Shri Surupsingji's sisters took place, the customary amount was not paid. And recently, when Shri Babji's (*i. e.*, His Highness' daughter's marriage) was solemnized with the Maharao of Kotah, they did not give anything. The moneys and horses ought to be given as is mentioned in this clause.

8. The Chiefs are not to levy larger sums from their ryots on occasions of investiture or nazarana than they themselves pay the Rana.

The Sardars should receive nazarana from their ryots in connection with those occasions only for which they themselves give nazaranas to the Durbar. And they should receive from their people nazaranas at the same rate at which they give nazaranas to the Durbar. And they should also, if required, submit a list thereof to the Durbar, showing that they have received so much money as nazarana at such and such rates.

9. Many Chiefs have of late been guilty of contumacy and disloyalty, thus rendering themselves liable to be fined. The Maharana has, however, with the advice of the Agent, overlooked their offences, except those of the Chiefs of Saloombur and Deogurh. These latter forcibly resumed their confiscated villages, and ejected the State troops, for which they are each to be fined Rs. 25,000. The Maharana has forgiven all past offences with the exception of murder.

For 9 or 10 years they did not even come to render services and they forcibly resumed their confiscated villages. From that very time they have become more daring. Only one or two Sardars were fined Rs. 25,000 each. What loss did they suffer thereby? And from that very time their contumacy has been increasing day by day. And such conduct has been doing injury to the interest of the State.

10. Bhoom lands (allodial *allotments*), houses, *Jagirs*, villages, Khavanpavan, Bhugat Bhog, pieces of mortgaged land, deeds, grants, charity lands, &c., to continue in the possession of the present holders. Those which are held by grants dating from Bhim Sing's reign, or written deeds of Captains Tod and Cobbe will not be resumed without good grounds, and their rights will be investigated by the Political Agent, aided, if he thinks advisable, by four or six Chiefs who are known not to be hostile to their Sovereign.

From the commencement it has been *written that as to the Bhoom, &c., which* may have been taken from anyone by the Sardars, the same should be renounced. This has been repeatedly written from the time of Colonel Tod. Now, in this clause, it is written that Bhoom, &c., will continue in the possession of the present holders thereof. Now, how can this be ? At first, they disobeyed the order of the Durbar and did not renounce the same. How can the same be allowed to continue in their possession? No investigation has also yet been made as to how much land is possessed by different persons. Grants, deeds relating to mortgaged land, &c., which may be considered as reasonable and acceptable, may be accept-

Bhoomias (land-holders) from the Maharana are, as hitherto, to be responsible for the protection of their villages and for all losses by theft and robbery, and the Sardars will have to act in their respective puttas in accordance with what is written in this clause.

ed; otherwise they may not be accepted. Some new Khavanpavan (maintenance allowances) have been granted and some have also been discontinued Lands and houses are granted and are also confiscated

The words 'Khavanpavan' (maintenance allowances), 'Bhugat Bhog' (enjoyment or possession), do not appear in Aitchison's Collection of Treaties, &c

11. Dan, Bishwah (transit duties), Logut (taxes), Khur Lakur (wood and grass), Rewaree camels, house-tax (Khana shumari), all belong to the Durbar; but those who have had the right of collecting such since Tod and Cobbe's time, and who possess the necessary (Sanads) deeds, will continue to collect them.

No importance will be attached to mere 'Kabja' If there be a Sanad granted by the Durbar and if it be attested by Colonel Tod and Captain Cobbe, and if it be in force, and if it should have been produced, then only it will be accepted.

With regard to 'Dan-wishwa,' in the third clause of the first Kaulnamah made in the year 1817, corresponding with the Samvat year 1874, in the time of Colonel Tod, it has been agreed to as follows —'Dan-wishwa,' the right of the Durbar, shall be renounced From this day, such belongs to the Durbar alone Therefore, such Sardars as may have stealthily or secretly continued taking the same, are to cease taking the same And the amount that may have been received by the Sardars in respect thereof shall be refunded to the Durbar And such Sardars are liable for punishment

12 All (cesses) demands in force in Captains Tod and Cobbe's time to continue, all others levied of late years are abolished, *viz*, Lagut of Dan (customs), Burar (taxes), fines, &c Deeds (sanads) of exemption by former Maharanas and by the present Maharana will be respected and continue in force.

* * *

13 The orders about jails, witches (Dakums), Bhopas (witch informers), Tyag Bhat Charun, fixed by the Governor General's Agent in Rajputana and concurred in by the Maharana, are to be obeyed by all classes in Meywar. Prisoners are to be maintained according to their condition, but not at a less rate than one anna or at a greater

In the State 'Jailkhana' and other arrangements do exist The Sardars who have entered into an agreement by putting forth false excuses, do not send their prisoners to the Udaipur Jail to undergo their terms of imprisonment, and they say that they will keep them in imprisonment in their own *Thikanas.* But they have some motive in not sending their prisoners here. Perhaps, they may be keeping them in imprisonment or not. They may be releas-

than eight annas, per diem for each man. None are to be tortured or ill-treated.

ing them after receiving money from them Who knows they may also be giving insuffiicient quantity of food to the prisoners. In future, all the prisoners should be made to undergo imprisonment in the jail of the Durbar and the charges of food should be recovered.

14. The Maharana, the Political Agent, and the Chiefs will each appoint three Agents of character and knowledge. and these will name a seventh to draw up a Code of Rules consonant to Rajwara customs and justice, for the future settlement of all Criminal and Civil cases, and by which in future all parties must be adjudged; the Code to be approved of by the Political Agent.

* * *

15. The constituted Courts will settle all cases of importance and any that may come before them. The Chiefs may adjudicate suits of minor consequence between their retainers and ryots and may imprison culprits for one month, though not ill-treat or torture them. An appeal in any case may be made from their decision to the Minister and from him to the Political Agent.

* * *

16. Bhanjur (or hereditary councillorship) is wholly abolished; and Surna (sanctuary) has also been wholly discontinued except in Devasthan (holy places).

Bhanjgur (or hereditary councillorship) is entirely abolished; and except in Devasthans, Surna (sanctuary) is not allowed anywhere.

17. The ancient usages and privilges of Chiefs, temples, religious establishments, &c., to continue. The "An," or oath of allegiance, to be observed as of old.

The Shri Durbar also desires that ancient usages and privileges should continue. What has been newly introduced should be discontinued. In these days, the Sardars have introduced and are introducing new usages, &c. All those should be abolished.

18 The Maharana is only to levy fines through a written order of the Minister, in which must be shown the reasons for levying, and the amount, which must be in accordance with justice and moderation The same rule to prevail with the Chiefs who may levy small fines as heretofore, recording their scale and rate in the Agent's Office. Dhouse Dustuk (or summons) only to be sent by the Minister's written order or by those who did so in Tod and Cobbe s time.

Fines have been recovered from some and from some they remain unrecovered, and the Sardars evade payment thereof Therefore, the fines that have still remained unrecovered should be recovered. And in future fines will be properly recovered from all And such courts and district courts as used to levy fines by sending 'Dhos' are to continue to do so in future

19 A British officer or other official will be appointed to settle all boundary disputes (Kankur or Seem-ka jugra), present and future Both parties to share the costs, unless one may be proved to have destroyed boundary marks, when that party will pay the whole, and be further punished as deemed expedient.

As to the party who will destroy the boundary mark, full punishment will be meted out to him

20 Adoption of the next male heir by Chiefs or others is allowed, with the knowledge of the Maharana, and in consonance with custom and Hindi law On the demise of Chiefs their widows, with the counsel of respectable well-wishers of the family, may adopt after giving intimation to the Durbar and the Political Agent In cases of disagreement appeal to he to Political Agent

If a Sardar wishes to adopt (a son) in his life time, he is to submit, first, with his application, a genealogical table of his Hakdars (kinsmen), and state that a certain person is his nearest Hakdar (rightful heir), and that he desires to take him in adoption If he be the Hakdar (rightful heir), and if there be no other claimant, the Shri Durbar will give sanction to tne adoption After obtaining the sanction, he is to take (a son) in adoption, not before If a Sardar wishes to adopt a person who may not be a rightful heir, and if he submits an application stating reasons why he wishes to deprive the Hakdar (rightful heir), and if the reasons stated in such application are found to be proper, and if the Durbar gives sanction, the person who is not the rightful heir can be adopted. In case he makes such adoption without sanction, it will be void, and the defaulting party will be liable for punishment. In the same way, after the demise of a Sardar, his widow, with the advice of the respectable well wishers of the family, is to adopt after taking the previous sanction of the Durbar. Without sanction, she is not to adopt.

21. Grants of lands or villages to Eklungji, Nathowara, Punchowlee, Behareedass and Chobee to continue to the holders; all customary collections as Naig or Court-fees to be paid to those entitled to them, and not be collected with the Chhattoond.

This clause is in force. But Lakhna (tax) is not levied under any rule. Therefore a rule ought to be framed with regard thereto.

22. The houses of Chiefs in the city of Udaipur not to be resumed or given to others while inhabited and kept in order. Their gardens to be watered from the lake "Pichola," free of charge.

Most of these houses have been bestowed by the Durbar; and in most cases, a house has been taken from one Sardar and given to another Sardar. And no Sardar is now allowed to take water from the lake for the use of his garden.

23. The Chiefs were prohibited in former Kaulnamahs from uniting or banding together. This has not been attended to. All such combinations are now unnecessary, as everyone can, if he has a real grievance, immediately obtain redress; and they will therefore in future subject those entering into them to be treated as enemies to the State, and they will be punished according to their offence.

The Chiefs ought not to unite or band together. Those who enter into combinations should be punished. They still enter into such combinations. They should be punished. There are proofs to show that they still do so.

24. An Agent from each Chief to reside at Court, through whom business will be transacted. Persons of respectability only to be deputed, and they will be treated according to custom and the rank of their master.

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25. All ryots (cultivators), whether of the Crown or of the Chiefs' lands, can settle wherever they please unmolested. Any suits against them must be referred to the Courts of Law. All people, high or low, can appeal to the Political Agent.

Even now, the ryots (cultivators) are not in any way prevented from settling where they please. And if the Sardars have any claims against the ryots, they can sue them in the Civil courts. What is written in the 25th clause in Aitchison's Collection of Treaties, &c., does not appear in the original Hindi Kaulnamahs. It runs as follows:—'The Rana will not interfere in mortgages of houses, lands, &c., though he may discourage them as much as possible.'

26. The Crown lands being responsible for the protection of the British Government daks and banghees, the Chiefs must be equally responsible in their Jagirs, and in like manner make good all losses by plunderers.

This is acted upon. In the Jagirs of the Sardars, where there is no arrangement for proper protection of Government daks, such arrangement will be made.

27 No Sardar, &c, will build a new fort, nor will they much strengthen old forts.

This rule has been in existence from before. But now it has been infringed to some extent The old rule should therefore be enforced Taking advantage of suitable opportunity, if any Sardar has built a fort without permission, the same should be demolished, because all are aware of the prohibition

This clause does not appear in Aitchison's Collection of Treaties, &c.

28 The salaries which the Durbar may fix for the maintenance of Kamdars, Paswans, attendants, servants, &c, according to their position and wants or requirements, will continue After that, if anyone commits theft and takes bribes, and after due enquiry if he is found guilty, for the first time, he will be pardoned. But if he is found guilty for the second time, he is to be deprived of his employment and maintenance But in the case of a person holding a Jagir or enjoying a permanent allowance from old times, his Jagir or allowance cannot be confiscated without the advice of the Political Agent The above Kamdars, &c, are to give 'Nazarana' to the Durbar on the occasions of marriages and accession to gadis, according to their means and according to the old usages To keep them in office depends on the pleasure of the Durbar.

All this is new. Jagirs are in lieu of salaries The same will continue so long as the holders thereof render service in a proper manner. If they do not render service in a proper manner, the Jagirs should be confiscated, and they should be punished according to the nature of the offence. The Jagirs have always been wholly or partly confiscated, the same depending upon the magnitude of the offence and the will of the Durbar

This clause does not appear in Aitchison's Collection of Treaties, &c.

29 After the execution of this Kaulnamah, which abrogates all previous ones, any disputes that may arise at any time between the Durbar and Chiefs on points not mentioned or that may be doubtful, must be brought to notice within three months, for the decision of the Political Agent in Meywar and the Governor General's Agent in Rajputana, whose decision will be final The 26th day of February in the Christian year 1855

This Kaulnamah also has been cancelled. Consequently, all these matters which are new have also become void The first Kaulnamah which was made in the time of Colonel Tod has remained valid And some provisions of the other Kaulnamahs are also being carried out in accordance with the Kaulnamahs But this Kaulnamah has been cancelled because it contains many new matters.

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